The garden of wysedome, conteynyng pleasaũt floures, that is to saye, propre and quycke sayinges of Princes, Philosophers and other sortes of men. Drawen forth of good authours, by Rycharde Tauerner.

Newly recognised and augmented.

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ℭ Rycharde Tauerner to the gentle readers.

YE haue here (good readers) a gardeyne or a paradyse rather of nette, proper, quicke, and graue sayinges of renowmed persons, in which to recreate your selfes, it shalbe as I iudge no lesse profytable, then pleasaunt vnto you. I had purposed to haue made the booke moche longer, but beinge otherwyse letted, I was compelled to cloose vp my worke. Howe be it, yf I shall hereafter perceyue, that ye haue any delyte and pleasure in this kynde of studyes, I wyl not stycke, frō tyme to tyme, as I shall haue opportunitie, to enlarge and ampliate these my simple lucubratiōs: yf not, at leest ye haue a token and signification of my good zeale hollye bent to do you suche pleasure and profyte, as in my lytle power lyeth. Fare you well.

¶ The garden of wyſdome, conteynyng wytty and pleſaũt ſayinges of kynges, philoſophers, and dyuers ſoꝛtes of men.

¶ Agaſicles.

AGaſicles kynge of Lacedemon, beig demaũded by what meanes a pꝛynce oꝛ ruler may ſafly rule without any garde of mẽ, to defende hys body: anſwered. yt the pꝛince ſo ruleth his ſubiectes, as a father his childꝛen. What thynge coulde be ſpoken of a panym moꝛe chꝛyſtianly? Certes this ſayinge to be true ꝓueth the ꝓperience at this day of the moſt excellent pꝛince our ſoueraygne loꝛd kynge Henry the eyght. Loꝛd god w what inward ioy,

with what hertie loue & reuerẽce do al
his liege subiectes imbrace the maie-
stie of his graces person, and not only
hys liege subiectes, but also euen the
verye ranke traytours, whyche inten-
ded nothyng elles but sedicion, yet the
incomparable maiestye of hys owne
persone they coulde not, but haue in
wonderous reuerence. Wherof shuld
this come, but by reasõ that his grace
beareth hym so benignely, so gentilly
so louynglye to all hys subiectes, ỹ he
may very well be called Pater patriæ
the father of the countrye, or (to vse
the terme of the Prophete Esaye) the
nourlynge father. Do ye not thynke
that this so excellent a prince, so entie-
lye beloued of his subiectes, yf it were
not rather for feare of foreyn enemies
then of hys owne subiectes, myght
ryde and go, where so euer hys hyghe
nesse wolde, wythout any garde.

AGesilaus that great kynge of the Lacedemonians, whē he was asked, by what meanes a man myght attayne to haue an honest name amonges men, answered: yf he speake that is best, and do that is mooste honest. What thynge coulde be spoken more briefly? and agayne, what more fully and absolutely?

He was accustomed to say, that the office of a capitayne is agaynst rebelles to vse hardynesse, and agaynst hys liege subiectes, gentylnesse.

When a certayne vnshamefast suter heng styll vpon hym, crauyng and sayinge euermore vnto hym: Syr ye haue promysed me, ye haue promysed me. In dede q̄ the kynge, I haue promysed the, yf the thyng be lawful that thou askest, but yf not, I sayde it, but I promysed the not. With this proper answere he choke of, the malapertnes of the suter: But when the felow wold

not yet ceasse crauynge, but answered agayne: It becommeth kynges to performe what soeuer they graunt euen wyth a becke of theyr heed. Neuer a whyt more (q the kyng) then it becommeth suche as come to kynges, to aske and speake that is lawfull.

One praysed a rhetoricien, bycause he made tryflynge matiers and thynges of smal importaũce to seme weighty & greate matiers. I, q Agesilaus, wolde not iudge hym a good shoomaker, whyche for a lyttell fote maketh a great payre of shoes. Undoubtedly in speakyng, the trouth is mooste alowed and he speaketh beste, whose tale is agreable to the matier.

Agesilaus was wont very often to warne his souldiours, that they tourment not theyr prisoners as felõs, but saue them as men. Also for children taken in the warres he prouyded, that they shoulde be brought togyther into

one

one place, to thintent that they perysshed not at the remouyng of the hoost. The same prouisyon and care he had for the decrepyte & very aged persons, whych were taken prysoners, lest (bycause they were not hable to folowe) they myghte be torne in peeces of dogges and wylde beastes. And this humanitie gat hym the hertes and a wõderfull beneuolence, not only of others but also euen of captyues and prysoners. It is to be feared leste this Panym kynge shall ryse at the great day, and condemne a great nombre of chrystian prynces and capitaynes, whyche spare neyther byrgine, wyddowe, sucking infantes, ne decrepit personnes, but rauysh, kyll all, bren all, more lyke Turkes then Chrystians.

When it was reported vnto hym how that a certayne transgressour of the lawe (as it myght be a traytour or other, felon) dyd very constauntlye a-

byde and suffre suche tourmentes and execution as the lawes wylled. Thys noble kyng sayd in this wyse. O lord how notablye wretched is this man, whiche applyeth and bestoweth pacyence vppon noughtye and vnlawfull matters. Ye shal vnderstande, that amonge the Lacedemonians was vsed a wonderfull pacyence and suffraũce of trouble or aduersitie, which surely yf the same be taken for thynges honest, deserueth no small prayse, but cõtrarylye, yf it be for thynges dishonest, then the constaunt sufferer of the same doth not only lacke prayse, but in thys behalfe he is reputed the more folysshe and miserable. Certes it greued moch this excellent Prynce, that so stronge an herte and valyauntnesse of nature was spent in a matter of leudenesse, whych yf he had consumed vpon thinges of honestie, he myght haue bene

not a litle profytable for the common wealthe.

Whan he was yet a chylde, and so lempne games were pleyed for the exercyse of chyldren, in whyche he that had the ordernynge and rule therof had appoynted hym but to a vyle part and rowme, he nevertheles obeyed, albeit he was heyre apparaunt to the crown and sayde in thys wyse. Good ynough for I wyll shewe that not the rowme dignifyeth the person, but the persone dignifyeth & renowmeth the rowme.

Certaynelye this sayenge declared in the chylde a wounderfull hyghnes and courage of mynd conioyned with semblable moderation. And verelye suche personages only be mete for the gouernaunce of a realme.

At what tyme he stode at the altare of the Goddesse Pallas, to make sacrifyce vnto her, it chaunced so ỹ a lowse bote hym in some parte of hys bodye,

whyche

whyche he kelynge, was not ashamed to plucke forthe the lowse, and in the preasence of all the people there assembled, kylled it, sayenge in this wyse. I sweare by the holy goddes, as for me, I wyll not stycke to kylle myne ennemye (whyche lyeth in wayte of me) euen at the very Aultare in the churche.

Hereby declarynge hys mynde neyther to be subiecte to folysh shamefastnes, nor yet to fonde superstition. And furthermore (as noteth Erasmus) he signifyed by the same: that to such as be manquellours, or insidiatoures of mannes lyfe, no church nor saynctuarye ought tobe a sauegarde or defence.

When a chyld in hys presence was drawyng out of a hole a mouse whych he had taken & the mouse struggelyng wyth hym, botte hym by the hande & escaped. Agesilaus shewed the thyng to hys men then present and sayde Sythens so lytle a vermyne doeth so

venge

benge it selfe vpon them that hurte it what harte and courage oughte men to haue: Thus the moste valyaunte Capytayne toke occasion all abouteꝫ to encowrage his folke to the entente they myghte be the mooze hardye agaynste theyꝛ ennemies.

Furthermoze thys exemple serueth to monyshe a person, that thoughe he be neuer so valiaunt and myghtye, he pꝛouoke not thꝛough iniurie the weaker person.

To one whyche asked him, howe he myght get hym glozye and hygh fame Fozsothe (ꝙ he) yf thou wylte despyse deathe. Foꝛ verelye in battayle there can be no valyaunte deade acheued ne done by hym whych hath hys mynde possessed of feare. Thys selfe same affection thꝛoughe out the whole lyfe of man is wonte to calle backe the man in whome it raygneth from moste honeste and noble actes.

Agis

Agis the fyrste.

Gis the sonne of Archidamus,
A kyng of ỹ Lacedemonians was wonte to saye, that the Lacedemonians oughte not to aske, how many the ennemies be, but where they be Signifiynge, that the victorye hangeth not vpon numbre of soldiours but vpon theyr hardynesse, courage, readynes and celeritye in settynge vpon theyr ennemyes. I truste in lyke wyse that Englysshemen, when so euer the defence of our cõutrey shall calle vs to warre agaynste oure ennemyes, wylle not cowardelye aske, howe many they be, but lyke fyerse and hardy champyons, where be they that dare mayntayne anye false quarell agaynste oure moste dread soueraygne lorde, and hys people: in a full readynes at a becke to runne, whether so euer hys maiestye shall commaunde.

When a certayne rhethoricyen prayed hys

sed hys science of rhetoryke with hygh wordes, sayeng: that nothyng is more excellente, than an eloquent oratyon. Then, q Agis whan thou holdest thy peace, thou art nothyng worth. Meanyng that it is moche more excellent & glorious for a man to do worthy thinges, then to haue a tonge readye and swyfte to talke of worthy thynges.

Beynge demaunded what kynd of learnynge or scyence was chyefelye vsed and exercysed, amonges the Lacedemonians. Certes (sayde he) to lerne bothe howe to rule, and also to obeye the rule of other. In other countryes verilye there be manye sciences lerned but the same be rather curyouse than necessarie for the ryghte gouernaunce of a common weale.

¶ Lycurgus.

Lycurgus, he that made lawes for the Lacedemoniãs, when he was very desyrous to brynge his coũtreye

treymen from theyr corrupt and vycious maners, vnto a more temperate fascion of liuing, brought vp. ii. whelpes of one kynde, of whych the one he suffered at home to eate dayntye meates, the other he vsed to lede oute in to the fyldes, and to exercyse hym in huntynge. Afterwarde he brought theym bothe forth into the Gyldehalle before all the citizens, and caused to be layde there certayne delycate meates, & also by them thornes and breres forthwith he put forth an hare. So when eyther of the whelpes ran to that he was accustomed vnto, the one to the meate, the other vpon the hare: Se ye not, o frendes, q Lycurgus, these two whelpes that where as they be of one lytter yet bycause of theyr dyuers bryngyng vp, they be now waxen and are becom farre vnlyke one an other, and howe exercyse is of moche more strength vnto honesty, then is nature: Assuredlye

the

the thynge that Lycurgus dyd in hys citye, is of euerye howseholder to be done in his house, and of euery gouernoure in hys flocke. Nature (I wylle well) is a thynge of great myghte and efficacye, but surely institution or bryngynge vp, is moche myghtier, whyche is hable to amend refourme & streyghten a croked and euyl nature, & tourne the same into a good nature. What maner chyldren shall be borne, lyeth in no mans power, but neuertheles that by ryght bringyng vp, they may proue good, thys lyeth in our power.

Suche citizens as abhorred maryage, and hadde leuer lyue as bachelers: Lycurgus forbad to be preasente at syghtes and enterludes, and added also other shames and reproches vnto them, by this crafte dylygently prouydynge, that the citizens shuld imploy theym selues to begette chyldren. For where as it was an vsage and lawe among

monges the Lacedemonians, that the yongers shoulde gyue moche honoure and reuerence to theyr elders, thys honour he pluckt from them, whyche by wedlock wolde not encreace the numbre of the citizens.

Lycurgus beyng demaũded, why he made a lawe that nothynge shulde be gyuen wyth a mayden in maryage, aunswered: Bycause neyther for pouertye none myght be lefte vnmaryed nor for ryches any desyred, but that euerye yonge man hauynge respecte to the maners of the mayde, might chose her onely by her vertuous conditions

For this same cause he remeued out of the citye all paynted colours and ornamentes, wherwith other women be wont eyther to set forthe or to fashyon theyr bewtye.

The same Lycurgus, where as he appoynted a certayn age for maydens and also for yonge men to mary at, be-

ynge

ynge demaunded, why he dyd so, aunswered: To the intent that the yssue borne of ful growen parentes, & which be of perfyte age, maye be stronge and talle.

Demaunded also why he forbadde the man to slepe all nyghte wyth hys wife, but ordeyned that either of them shulde the mooste parte of the day kepe companye with theyr lyke, the manne with men, and the womā with womē and with them also shulde rest all the hole nyghtes, but with his spowse he shoulde not haue to do, but by stealth, and shamefastly. Fyrst, qᵒ he, that they myght be stronge in bodyes, accompanying togyther but seldome. Secondly, that loue betwene thē may alweys abyde freshe and newe. Thyrdly that they maye engendre the stronger issue

Furthermore in those tymes ỹ chastitie of maryed women was so great and they so farre of, from the light de-

meanour, whych afterwarde they fell to, that at begynnyng the synne of aduoutrie was thought impossyble euer to haue chaũced amonges them. And therfore when a certayne auncient Lacedemonian named Geradas, was asked of a straunger, what punyshment aduoutrers shuld haue amõges them for he coulde se no lawe made by Lycurgus in this behalfe: He annswered O frende there is none aduoutrer amonges vs. When the other went further & asked what yf there were anye? Then, ꝙ he, he shall gyue so great an oxe, as shal streatch his necke ouer the mountayne of Taygette, and drynke of the floude of Eurota. When the other smyled and sayde, it was impossyble to fynde so great an oxe. And is it not ꝙ Geradas, as moche impossyble that in our cytie shulde be founde any aduouterer, wherein rychesse, delytes pleasures, and al curyouse deckynges

o adult-
r in Lace
monia.

of

of the bodye be had in hygh reprochе: and agayne shamefastnesse, demurenesse, and due obedyence to publike officers in hygh estimation & worshyp: This Geradas full prudently vnderstode, that vyces could not ther grow where no beddes to sowe vyces in, were suffred ne admytted, and ꝑ those thynges lye as deed and despysed, whych in stede of honour be hadde in despyte and scorne.

When one requyred hym, that he wolde make and ordeyne in the citie a Democracie, that is to saye, a gouernaunce of the people or commons, in stede of the gouernaũce of the lordes: Ordeyne thou (q̄ he) fyrste a Democracie in thy house. In fewe wordes he taught that, that fassyon of common weale is not profytable to the cytye, which noman wold haue in his owne familie. Certes, a city or a realme is no thyng els, then in effect a great house.

Demaunded why he inacted a law that in tymes of warres, they shoulde oftentymes chaunge theyr tentes and pauylyons: To the entente (q he) we maye hurte our enemyes the more. The Lacedemonians, bycause they were nymble and light, remeued with no great busynes theyr host: where as theyr enemyes coulde not do the same without theyr great incõmoditie, and also with longer respyte: for as moche as they caried about with them so many baggages and burthens.

Demaunded why he ordeyned that the Lacedemonians shuld make their sacrifyce and oblation with small and chepe thinges. Bicause q he, we shuld neuer want wherwith to honour god Who wolde not saye, but that in solemne worshyppynges of god, all royaltie and sumptuouse magnifycence, is lyttell ynoughe. But this prudente paynym vnderstode that god delyteth rather

rather in frugalytie, then in fatte sa-
crifyces, lest vnder pretence of religion
(as in our days it was come to passe)
al abhominatiō shuld be maynteyned

The same Lycurgus beyng asked
why he forbadde that the cytie shulde
be defenced with walles: Aunswered.
Bycause that cytye wanteth no wal-
les, whiche is fenced not wyth stones
but wyth men.

Socrates.

Socrates the Athenyense, a
great philosopher, and of most
pure lyuynge, was wonte to
teache, that men oughte to abstayne
from meates ẏ wolde puoke the man
not hungrye to eate, & from drynkes ẏ
wold allure, the not thyrstie to drinke.

He sayd, the best sauce is hungre, for
as moche as it bothe best swetneth all
thynges, & is of no cost. And therfore
he him selfe dyd euer eate & drynke wᵗ
swetnesse, bycause he dydde neyther of

them, but when he hungred & thirsted.

Moreouer he accustomed hym selfe to beare hungre & thyrste. For at what tymes other men coueyted moost to drynke, thã wold he neuer drynke of ỹ fyrst cuppe ỹ was fylled. And when he was demaũded why he did so, he ãswered, bycause he wolde not accustome him self to folow his affectiõs & lustes

He sayd, those that exercysed them selues to chastnes of lyuing, and sobre diette, had both farre more pleasure & lesse sorowe, then they that with most a doo soughte all the pleasures of the worlde: for as moch as the pleasures of intemperate persones, besydes the torment of theyr conscyence, besydes theyr euyll name and pouertie, where vnto they be at lengthe brought, doo bryng for ỹ most part euen to their bodies also more peyne thã pleasure. On the contrary part, the thynges that be best, ỹ same be made also most plesaũt

yf thou acquaynteſt thy ſelfe wᵗ them.
He ſayd it was an hygh reproch for a man by ſeruyng & obeyinge wylfullye his inordinate pleaſures, to make him ſelfe ſuch one as nomau wold be glad to haue for the drudge or ſlaue of hys houſe.
When he was admonyſhed by his frend, ꝑ for the feaſtyng of hys geſtes, he made verye ſclendre prouyſyon, he anſwered, yf they be good men, it ſhal be ynough, yf not, more then ynough.
The ſame Socrates when he was aſked, why he hym ſelfe dyd not gouerne the comon welth, ſyth he knew beſte howe to gouerne it, aunſwered, that he is more profytable to hys coũtrye that maketh manye good gouernours of the ſame then he whych gouerneth it well hym ſelfe.
Demaunded by what meanes a mã myght attayne to an honeſt fame. yf, ꝙ he, thou ſtudy to be ſuch one in dede

as thou woldest be contented in name
He sayd it was farre vnsyttyng, that where as no man ꝓfesseth or ꝓcty-sethe any handy crafte wout his great shame, vnlesse he hath lerned it afore, yet to the gouernaūce of a cōmō weale men be admytted & appoynted which neuer employed their wittes to lernig
He was accustomed to saye, that no possessyon is more precyouse, then a trewe and good frende to a man, nor that no greatter frute or pleasure can be anye other where taken. And therfore he sayde, that many men do ouerthwartly and clene out of ordre which beare more greuously the losse of money, then the losse of theyr frende, and whyche crye they haue loste the benefyte that they haue conferred and gyuen for nothynge, where as in deede they haue with the same gotten them a frende better then any golde.
He was wont to say, that he moost

resem-

resembleth god, whych nedeth fewest thynges, for as moche as god nedeth nothyng at all.

He sayde, manye lyued to eate and drynke, but he contrarily dyd eate and drynke to lyue, for as moch as he vsed these thynges not for pleasure, but for the necessitie of nature. Socrates lesson to drinken

Suche as bought dearly thynges ouer tymely rype, he sayde despayred, that they shulde not lyue tyll the accustomed tyme of ỳ rypenes of thynges were come. Elles it were great follye to bye thynges bothe worse, and also dearer, where as shortlye after, a man may bye the same bothe better and for lesse pryce. Thus he euermore called backe agayne ỳ desyres of men voyde of reason, vnto sobre iudgement.

Also he vsed to saye, he that hath begon a thyng hath halfe done: meaning halfe the worke is done of him ỳ hath ones set vpõ it. For there be many ỳ in

tarying and takyng a breath, what is best to do, spende all their lyfe vaynly.

Demaunded of a certayne younge man, whether he iudged it better for hym to mary a wyfe, or not to marye. He answered. Whether so euer thou doest, thou shalte surelye repente. Signifying that bothe single lyfe and also wedlocke haue their incommodytyes and displeasures, which to beare a man, muste fyrste arme and prepare hym selfe. Syngle lyfe hathe these incõmodyties, solitarynesse, lacke of chyldren, extinguyshment of bloud, a straũger to be thyne heyre. Wedlock agayn hath these, continuall care, dayly complaintes, vpbrayding of ỹ she brought the heuye lookes of her kynsfolke, that pratling tonge of thy mother in lawe, Cuckoldemakyng, ỹ vncertayne prose of thy chyldren, and other innumerable incommodities. Wherfore here is no suche choyse, as is betwene good and euyll, but suche as is betwene the

heuyer and the lyghter incōmodities.

He wolde haue men craue of God nothyng but good thynges wythoute further addition, where as the people cōmonlye craue ryche maryages, treasures, honoures, kyngdomes, longe lyfe, as though they wold apoynt god what he ought to do. But God knoweth best what is good for vs & what not. He wolde that mens sacrifyces, shulde stande them in very lytell or no thyng, bycause god as he neadeth not mennes thynges, so he wayeth rather the myndes of the offerers, then the ryches. For els where as the noughtyest persons do mooste flowe in ryches, it were very euyl wͤ mankynde, if god delyted more in the sacrifices of ẏ euyl ꝑsons, then in the sacrfices of good mē.

Lyke as we commytte the makyng of pyctures or ymages, sayde Socrates, vnto them whome alredye we knowe to haue made very goodly pyctures, so we oughte to admytte none

into our amitie & familiare acquayntaunce, but such as we haue espyed to haue borne them selues faythfull and profytable frendes towardes other.

Walkyng about through the market, when he espyed the greate multytude of marchaundyse, and thynges ỹ there were solde, he thus was wont to saye wyth hym selfe. Oh how many thynges be here, that I haue no nede of, but other men be vexed in mynde, thynkyng thus: howe many thynges do I lacke. Socrates reioysed wyth hym selfe, that lyuynge accordynge to nature, and accustomynge hym selfe to fewe thynges, he neyther coueted nor yet neded golde, purple, precyous stones, gorgyouse hangynges, nor the rest of ryche mennes delytes, whyche he was wont to say, were more necessarye for the playinge of tragedies or enterludes, then for the behouse of mãnes lyfe.

He

He sayde, knowledge was the best thyng a man coulde haue, and agayne ignorannce the worste thynge, for as moche as whosoeuer doth any vnrighteous thynge, doth the same bycause he knoweth not what hys dutye is toward euery man. And they ỹ be stroge of herte, be therfore so, bycause they knowe that suche thinges ought to be done, whych the cõmon sort of people iudge to be eschued, and they that be intemperate personnes are disceyued, that they thynke those thynges to be swete, pleasaunt and comly, whych be nothyng so in dede. Wherfore the best thynge in the worlde (he sayde) is to knowe what thynges ought to be desyred, and what to be eschued.

To suche as merueyled, why he disputed of good maners euer, & neuer of the planettes and heuenlye bodyes as the other philosophers were accumed, he aunswered. Those thynges ỹ

be

be aboue vs, pertayne nothyng to vs.

When on a tyme as he went in the streates, a lewde felowe gaue hym a blowe on the cheke, he aunswered nothynge elles but that men knewe not, when they shulde come out with theyr salettes on theyr heedes.

The same Socrates, when a verlet spurned hym on the shynnes as he walked, & his frendes that were wyth hym meruayled he suffred the iniurye so pacyently. What wolde ye haue me do q̄ he, they mouynge hym to haue ꝯ felow to the lawe. It were a madnesse q̄ he, yf when an asse shuld hytte me on the shinnes, ye wold say vnto me, haue him vnto the lawe. He put no differēce betwene an asse and a bzutysshe man furnished with no vertu, & he thought it a great shame, mā not to suffre that thynge of man whyche he wold suffre of a bzute beast.

He

He was wont to monish his frende Esthines, wych was pzessed with pouertie, that he shoulde bozowe of hys owne selfe, and shewed hym the waye how by withdzawing from hym selfe superfluouse meates and other thynges, accozdyng to the cõmon pzouerbe Magnum vectigal parsimonia, Sparyng is great rentes oz reuenues. Certes, the mooste readye way to encrease a manues substaunce is, to abate hys expenses.

Socrates when he hadde suffered hys wyfe Xantippa a longe season skowldynge within the house, and at laste foz werynesse wente, and satte hym befoze the doze, she beynge moze out of pacience by hys quyetnesse and gentle sufferaunce, streyghte oute of the wyndowe poured downe a pysse bowle vpon hys heed.

At whyche thynge when the neyghbours and the passers by hadde good game,

game. Socrates also hym selfe smyled, sayenge. I ealylye gessed that after so great thunderynges, we shulde haue rayne.

When hys frende Alcibiades marueyled ẏ he coulde suffre in his house, so shrewed and skouldynge a woman, as was his wyfe: Xantippa, I qᵗ he, am longe sithens so accustomed herewythall, that I am no moze gryeued, than whenne I heare the noyse of the whele, that draweth the water vp out of the welle. For thys noyse is verye paynfull to suche as be not vsed thereunto, but he ẏ is wont daylye to heare the same, is so lyttle dysquyeted there wyth, that he knoweth not whether he herde it or not.

Demaunded the same questyon at an other tyme, he aunswered: She teacheth me at home pacyence, that I maye vse when I come abrode. For beynge well practysed and vsed to her ma-

maners, I shall be the meeter, to suf-
fre other mens fascyons.

Socrates mette Xenophon in a cer-
tayne lane, and whenne he behelde the
yonge man to be of a verye good natu-
rall disposition and wytte, he held out
hys staffe and stopped hym, that he
coulde not passe, wherat when ỹ yong
man steyed, he asked hym where soun-
dzye merchaundyse were made & sold,
whyche commonly men do vse. where
vnto when Xenophon had redily aun-
swered, he demaunded, where menne
were made good. when the yongman
made answere, that he knewe not. Fo-
lowe me then qᵗ Socrates, that thou
mayste lerne thys. From that tyme
Xenophon beganne to be the hearer of
Socrates.

Socrates rebukynge verye sharpe-
ly his familiar frend at the table, Pla-
to beyng grieued herew̄, sayd to his ma
ster Socrates. Syr had it not ben bet

ter to haue chalenged hym of thys be-
wene you & hym secretly: To whome
aunswered Socrates. And had it not
bene better Plato, that thou also had-
deste shewed me of thys, betwene the
and me secretly: Thus moste wyttyly
he repzeued hym of the same faulte in
hym selfe, that he founde in an other.

Demaunded what was the pzyn-
cypall vertue of yonge men. Trewlye
q he, that they attempte nothynge o-
uer muche. Signifieng that the heate
of youthe can vnnethes suffre them to
kepe measure in thynges.

Letters which cõmenly men thinke
were inuented to healpe the memozye:
he sayde, by occasyon dyd moche hurte
the memozye. Foz in olde tyme menne
when they harde a thynge woozthy to
be knowen wzotte it not in bokes, but
in the mynde, by reason of whyche ex-
cercyse, theyze memozye beynge esta-
blysshed and confyzmed, they easylye

helde faste, what so euer they woulde and what soo euer any man knewe, he hadde it in a redynesse. But after that the vse of letters was founde oute, whyle they truste to theyr bokes, they haue not soo greattely studyed to imprynte the thynges in theyre mynde, whych they haue lerned. Thus it commeth to passe, that where the exercyse of the memorye is set aparte the knowlege of thynges is not so freshe and redy, as it hath ben, & euery man knoweth nowe moche lesse then in the olde tyme they dyd, sythe that so moche we knowe, as we beare in mynde.

He sayde, that men oughte to obeye the lawes of the realme or cytye, but womenne oughte to obeye the rytes, vsages and maners of theyre husbandes with whome they lyue. Certes the rule of the wedded woman is the husbande, and she liueth ryghtlye yf he be obedyent to the publique lawes.

Unto Euclides who was very studyouse of sophisticall subtilties, he sayde. O Euclides, thou mayste well vse the companye of Sophisters: but the companye of men thou canste not vse. Meanynge that sophistrie is vnprofyttable vnto publique affayres & to the comen felowesh ype of man, in whiche who so euer desyreth to be conuersaunt must not playe wyth hys sophemes and quyddities, but fashyon hym selfe to the maners of men.

It was enformed hym of a certayn person that spake euyl of hym behynd his backe. By lyklyhode, q Socrates the man hath not lerned to speke well Imputynge the vice of his tonge not to malyce, but to rudenes, neyther iudged he that it perteyned anye thynge vnto hym what other menne spake of hym, whyche spake not of iudgemente but of ignorannce.

Aristippus.

Aristip:

ARistippus disciple vnto Socrates, a man surely of a very sharp iudgement & pleasaunt wyt, when he was demaũded what p fyte he toke by the study of wisedome. This profyte, q he, that with all sortes of men I can frankly and boldely speke. For he neyther feared ỹ mighty neyther yet thought skorne of ỹ baleſt sorte. Bycause he bare a mynde indyfferently free, as well from hope as frõ feare: for he serued noman, ne yet flattered any person otherwyse, then hys harte gaue hym.

Dionisius kyng of Sicill in whose court this Aristippus was of long season, asked him howe it chaunced, that philosophers do hawnt the houses of ryche men: but the ryche men hawnte not ỹ philosophers houses: To whom Aristipp⁹ made answere in this wyse. Bycause phylosophers knowe what they lacke, and ryche men knowe not.

The learned men knowe they can not liue without money, and therfore they seke vpon the riche men, which be able to gyue them the thing that they haue nede of. But yf the rych men knewe as well ỹ they neded wysdom, they wold moch rather haunt ỹ houses of lerned men. For the pouertye of the mynde is moch more wretched then is the pouertie & necessitie of the bodye, & so moche the more beggerly be the riche men, by cause they vnderstande not, how precious & how necessary a thig they want.

When on a tyme a certayne person rayled vpō him, he sayd neuer a word, but went his way. But when the rayler stylle pursued hym, sayenge, why dost thou flee? Bicause: q̄ he, thou hast power to speake euyl, & I haue power not to heare the. Most wyttyly he noted the mans vnshamfastnes, whyche where as he toke libertie vnto him selfe to rayle vpon others he wolde not yet

graunt

graũt this libertye vnto them to with
draw them selfs, to thentẽt they might
not heare suche shamefull raylynges.

Demaũded, wherein the wyse man
differeth fromme the vnwyse: Sende
them bothe, q he, naked vnto men vn-
knowen, & thou shalt se. Signifyenge
that the wyse man caryeth about with
him in his breaste the thyng that shall
cõmend hym where so euer he goeth.
wherfore if ye send the lerned & the vn
lerned togither naked into a straunge
coũtrey where eyther of them be a like
vnknowen, the wyse man vtterynge
his treasures shall fynde fourthewyth
both lyuynges and frendes, the other
naked person shalbe scorned for a mad
manne, and shal be in ieoperdye to pe-
reshe for hungre.

It is skarce credyble, that Bion re-
porteth of hym, when his seruaũt bea-
rynge a great summe of money in hys
iourney, was sore prested with the bur

then: Cast away, q he, that is to moch and beare that thou canneſt.

On a tyme as this Aristippus sayled in the sees, & perceyued the shyp wher in he was caryed was a pyrates shyp, he drewe forthe hys golde, & began to tel it, & forthwith threwe it into the sea, & greuously sighed makynge as though it had fall from hym vnwares, and agaynst hys wyll. By this deuyse he saued hys lyfe takyng from the pyrates the occasyō of sleyng or byndyng hym.

When Aristippus and Eschynes, were fallen oute, one asked Aristippus where is now your frendshyp: Truly it slepeth, q he, but I wyl awake it. So espyenge a conueniente tyme, he came of his owne mynde to Eschines and sayde: Shall we not incontynent be frendes agayne, and leaue our tryfelyng: Or shall we rather abyde ý we may gyue men occasion to speke of vs two at alehouses & tauernes. To whō when

when Æschines made answere, ỹ with al hys harte he was contented to be at one agayne. Remẽbre then, q Aristippus, that where as I am elder then ỹ, yet I came fyrst to the. Then sayd Æschines, Surely, thou arte a man farre better then I am. For of me began our fallyng out, and of the our fallynge in agayne. By thys meanes amitie was renued betwene them.

On a tyme when he sayled vpõ the sees with certayne of hys owne countryemen, the shyppe brake & they were caste vpon lande. And when he espyed vpon the shore certayn mathematicall figures drawnforth in the sande. Frendes, q he, be of good comforte, I se the steppes of men, and enteryng into the nexte citie, he enquyred out what learned men were ther abidyng, w̃ whom after he had there a litle whyle talked they perceyuyng his excellent lerning & wysdom, with all courtesie entreted

not

not hym onely but his companye also, & moreouer vytayled them for theyr retourne. At last whan they that came wͭ Aristippus dressed theym selfes homewarde, & asked hym whether he wold any thyng to his frendes and citizens. Bydde them: ꝙ he, that they studye to gette them suche ryches, as can not perysshe by shypwracke, but escapeth all hasardes wyth the owner.

¶ Philip kynge of Macedonie.

Philip kynge of Macedonie, father to Alexander the gret a mā of no smal wytte, and a great cō querour. When on a tyme he had purposed to take a stronge castle & holde, & his espyes had shewed, hym ẏ it was very harde for hym to brynge to passe, yea & impossible: He asked them whether it were so harde, ẏ an asse laden wͭ golde myght not come vnto it, mening that there is nothynge so stronge, but with golde it maye be wonne.

Ther

There were some of his foreyn subiectes whom he hadde founde not very trustie, which complayned and toke the matter heuely, that his seruaũtes called them traitours. To whom Philip made this answere. Truly my coũtrye menne the Macedonians be very homely men and rudely brought vppe whiche can call a mattok nothyng els butte a mattocke, and a spade a spade. Meaning that in very dede they were traytoures. Uplandyshe and homelye persons can not qualefye, but call euery thynge by the proper name.

He counsayled hys son Alexander, that such as were of any authorite in the cõmon weale, aswell the good as the euyl, he shulde make them his frendes, & ꝑ he shuld vse the good, & abuse ꝑ euyll. Certes, the chyefe feate of kynges is to reiecte none, but to applye all mens seruyces to the cõmon profytte.

Smicythus accused Nicanor to the

kynge

kyng, that without ende he contynued raylyng vpon hym, when the kynges frendes moued hym to sende for the fe lowe, and to punyche hym in example of other: Philip thus aunswered, Nicanor is not the worste of the Macedo nians. It is good therefore to se whether we haue done our dutye in al thyn ges or not. So when he hadde serched out, that Nicanor was greatly impouerished, and yet not rewarded for the seruice he had done hym in tymes past he cõmaũded a certayn gift to be borne hym home. Thys done, when agayne Smicithus enformed the kyng ỹ Nicanor nowe wythout ceasyng praysed hym aboue all measure, ye se therfore, q the kyng, ỹ it lyeth in vs eyther to be well spoken of, or euell spoken of.

He oftentymes exhorted his son Alexandre to giue good eare to Aristotle his scholemaster, & to employ him self to lernyng & wysedome, lest q he, thou

myght-

myghtest chaũce to do many thynges, which ẏ I haue done, nowe sore repenteth me. The noble prynce perceyued, that no man wythout lernyng is mete to gouerne a realme, & he was not ashamed to confesse, ẏ through erroure he dyd many thynges a mysse, bycause from his chyldhode he was not rightly instructed wyth lernynge.

Syttyng in iugement he had ẏ hearyng of one Machetas matter, but beyng somewhat heuye of slepe, he was not very attentyfe to the equity of the lawe, & so gaue sentence agaynst Macheta. But when Macheta cryed out, & sayd, I appele from thys iudgement. The kyng angerly (for it was straũge to appele from a kyng) sayd, to whom doest thou appeale? Truly ꝙ Macheta, euen vnto thy selfe o kyng, yf thou wylte awake & heare the matter more attentifly. Then the kynge arose, and after he had wayed better wyth hym

Macheta appeales ẏ kynge whenas he is aroude

self

selfe the matter, & vnderstode ỹ Wache ta had wronge, the iugement whyche was gyuen he wolde not reuerse, but the money that Wacheta was condem pned in, he hym selfe payed.

When on a tyme he was at debate wt his wyfe & with his son, a certayne Corynthian came vnto hym, whom he asked how ỹ Grekes agreed togyther In dede, q the Corynthian, thou ca= rest moch how the Grekes agre togy= ther, when those persones ỹ be moste nere vnto ỹ, beare such myndes towar des the. Here the kyng beyng nothyng offended wt the Corynthians fre tong framed hym selfe to his sharpe checke, and layeng downe his angre, fell in a= gayne wyth hys wyfe and son.

Alexander the great.

Lexander the great, kyng of Ma
A cedony, & son to the forsayd Phi lip beyng demaunded, where he layd vp his treasures. Wyth my fren= des,

des, q̄ he: Signifienge that a manne can laye vp his goodes no where so sauelye, as wyth his frendes: for when nede requizeth, he is sure to haue them agayne wyth gaynes.

When he was enformed that a certayne person had rayled vpon hym. Truly, q̄ he, it is kyngly, when a man doth well, to be reported euell.

Porus a kyng beyng vaynquyshed by Alexander, when Alexāder after ꝑ fylde won, sayd vnto hym. Howe shall I intreate ꝑ Porus: kynglye, q̄ he. Agayn Alexāder demaūdyng him whether he desyred any thyng els. All togyther, q̄ Porus, is comprysed in thys worde kyngly. Alexander marueylyng both at the wysdom & at the noble sto make of the man, enlarged hys dominion oner that it was before.

A certayne Indian whyche was noysed to be so cunnynge an archer, that he coulde shote thorough a ryng, was taken

taken prysoner in ẏ warres, ⁊ brought to Alexãder. Alexander bad hym shew a prouse of his connynge afore him. Whych thyng bicause he refused to do the kynge beynge angrye, cõmaunded he shuld be put to deth. As he was led away, he sayd to suche as led him that he had not vsed hys feate of shotynge many dayes, and therfore he fered lest he shuld haue fayled. When Alexãder was enfourmed herof, that he refused not for spyte, but for feare of diswoorshyp, wonderyng at the mans mynde so desyrous of glory, he let him go not wythoute a great rewarde, bycause he wolde rather haue dyed, than to haue loste hys fame and renoume.

The same Alexãder, whan at ẏ begynnyng he sat as iudge in causes concernyng lyfe ⁊ deth, stopped one of his eares agaynst the accuser. Demaũded why he dyd so. The other eare ꝙ he, I kepe hole for the partye defendaunt.

Anti-

¶ Antigonus kynge.

Antigonus kynge of Macedonie, A when one sayd that vnto kynges all thynges be honeste and iuste. Trouth (q̃ he) vnto Barbarouse kynges, but vnto vs those thynges be onlye honest whych be honest, and those only ryghtfull whych be ryghtful. He grauely reproued the flatterours, saying: whych wolde ẏ all thinges shulde be lefull for kynges. For vndoubtedly the kynge is not the rule of honestye & iustice, but the ministre of honestie and iustyce. And wolde God the eares of chrystian rulers were not tykled wyth lyke tales, & yf they be, that they wold with lyke seueritie reiecte them. For what other thynge saye they, whyche synge them this note: Quod principi placuit, legis habet vigorem, that is to saye: That lyketh the prynce hath ẏ strength of lawe. Whych say that the prynce is not bounde to lawes, which

gyue hym two maner powers, an ordynarye power, and an absolute power, wherof the one can do what the lawes, pactes, and leages demaunde, the other what soeuer it lusteth.

When he herde saye, that certayne kynges conspyred to inuade hym and put hym to death: He aunswered, that he wolde dryue them all awaye, as bydes that pyck vp seedes in the felde woth one stone and one shoute. So lytell the valyaunte pryncе estemed the malyce of hys enemyes.

Thrasyllus a philosopher of ỹ secte of Cynikes (whych were not moch vnlyke to ỹ fryers of oure tyme) asked an halfepeny of the kynge. That were no gyft for a kyng, q Antigonus. Then gyue me an hundred pounde, q the Cynike. Naye q the kynge, it is not for a Cynike to take suche a gyfte. Thus bothe wayes he shoke hym of, whome he estemed worthye of no benefyte.

After

After he was recouered of a greuous sycknesse, we are neuer a whyt ꝑ worse ꝙ he, now. For this sickenesse hath monyshed vs that we be mortall. Howe taught the Panym kynge this Physophye worthye for a chrystiane herte.

Marsyas the kynges brother had an action at the lawe. He requyred the kynge that the matier myght be herde secretly at home. To whome Antigonus gaue answere in this wyse. Yf we do nothynge beside the lawe, it shalbe done moche better in open courte, and in the face of al the world, then in hugger mugger. For yf thou knewest thy matier to be nought, why suest thou: yf thou knowest it to be good, why fleest thou the hearyng of the people, and woldest bryng a matier of open court into a secrete chambre

Antigonus, when his frendes aduysed hym, that yf it were his fortune to wynne Athens, whych he went about

he shoulde fortify and strengthen it w̄ more strong castels and fortresses, lest peraduenture the inhabitauntes of ꝑ same myghte worke treason, and so shrynke from hym, whyche shoulde be a great losse, cõsydryng the same was the keye and principal citie of al Grece He answered, that he was euer in the opinion, that he thought, no defence of a realme to be more sure, then is the beneuolence and hertes of the cõmons.

Augustus.

Octauius Cesar Augustus emperour of Rome, when he herde saye, ꝑ kynge Alexander beinge of the age of. xxxii. yeres, when he had conquered the moost parte of the countryes of the worlde, doubted what he shulde do all the rest of his lyfe: Wondred yf Alexander iudged it not a greater worke: well to gouerne an empyre, or lordshyp that is gotten, then to get a great lordshyp. He ryghtly noted the

insacyable ambycyon of Alexander, whyche estemed none other function worthy for a kyng, then to enlarge the limittes of his dominion, where as it is farre both better and harder to furnyshe the kyngdome that is fallen to a man, with ryght lawes and good maners, then by force of armes to ioyne kyngdome vnto kyngdome.

When the rumour of Herodes crueltie came to Augustus eare, ꝑ he had cõmaunded all the chyldren of Jewry of thage of two yeares and vnder, to be slayne, and amonges them that his owne son was slayne. It is better, q Augustus, to be Herodes swyne then son. Herode was a Jewe, and Jewes abstayne from eatyng of swyne flesshe.

When one Pacinnius asked a rewarde of Augustus, & sayd it was reported of euery man that themperour had gyuen hym money. But thou q ꝑ emperoure beleue it not. Wyth a me-

[redacted] signifying that he wolde gyue hym nothyng. The other wayted that themperour wolde remẽbre his shame lest it were knowen ẏ the repoꝛte were vntrue, he shuld be laughed to scoꝛne. But Augustꝰ shewed an other remedy

Augustus made a lawe foꝛ aduoutrers, howe they shuld be iudged. After warde when a yong man was accused and bꝛought befoꝛe hym, that he shuld haue to doo with Julia themperours doughter, he was in suche fume, that he ranne vpon the yonge man, to haue beaten hym. But when the yonge man cryed out. Thou haste made a lawe, O Cesar: the emperour was so soꝛye, foꝛ that he had doone, that he wolde eate no meate that daye. So soꝛye he was that he obeyed not in all poyntes the lawe, whych he had made to other.

A certayne Gꝛeke was wonte thus to seke the fauoure of the emperoure Augustus, when he cam downe of his palace,

palace, he wold present vnto him som excellent verses. Wych thynge when he had oftentymes done in vayne, and the emperour sawe he wold not leaue hym, hym selfe wrote wyth his owne hande, verye neate verses in Greake: and when he espyed ỹ Greke cõmyng agaynste hym, he sente it vnto hym by one of his seruaũtes. The Greke toke and redde it, and not only wyth voyce but also wyth countenaunce and gesture of body, praysed the verses with great admiracyon. And forthwith approchynge nere vnto themperour, dyd put his hand into his purse, and plucked out a few grotes, and offred them vnto themperour wyth these wordes: It is no rewarde for your estate, most noble emperour, but yf I hadde more, more wold I gyue. At which wordes whẽ al themperours cõpanye laughed exceadynglye, themperour called hys pursebearer, & cõmaunded a thousand

markes forthwith to be deliuered him
One which was master of the horse, whom the emperour had put out of office, begged a greate fee of hym vnder this colour: not for the lucre of the money (q̄ he) I desyre this, but ꝑ it maye be thoughte I gaue ouer the office of myne owne mynde, you beinge otherwayes my good and gracyous lorde. Tell euery man (q̄ Augustus) ꝑ thou hast receyued this fee of me, & I wyll not denye it. Thus pretilye he coulde shake of, such worldly shames childrē.
Herennius a ryotouse yonge man, souldiour in his warres, he cōmaūded to departe out of the campe. The yong man besought hym with moche lamētacion & wepyng, saying: How shal I dare goo home agayne, what shall I say to my father: Shewe thy father q̄ thēperour, that I haue displeased the. Bycause the yongman was ashamed to confesse, that themperour was dys-

plea-

pleased wt hym, he gaue hym leaue to turne the tale & lay al ỹ blame on him.

When Augustus was now.xl.and aboue, Cinna a yonge man of noble byrth, & nephue to Pompey, was appeached of hygh treason, ỹ he laye in a wayte with his complices to kylle the emperour. It was tolde where, whē, and howe they wolde haue executed their felony. For they purposed to haue murthered hym, as he shuulde haue sacrifyced. The sentence of condemnatiō was made ready: but in ỹ meane seasō whyle Augustus themperour ypplerly spake nowe this nowe that, his wyfe Liuia, cōming in, & seing the case. Do ỹ she, that the phisiciōs be wont to do, whiche when ỹ accustomed remedyes wyll not helpe, do assay the cōtraryes. With sharpe execution thou hast hytherunto done no good, forgyue: Cinna now being detected and bewreyed, can not hurt thy lyfe, thy fame he may

helpe. Forthwith he sent for Cinna alone to come speake with hym, & when he was come, he cõmaunded an other chayre to be set for hym. Cinna (sayd ỹ emperour) this fyrst I requyre of the, ỹ thou interruptest me not in my tale, a tyme shalbe gyuen ỹ to speake. Here when Augustus themperoure had rehersed his manifold benefites & kyndnesse on his behalfe shewed towardes Cinna, how he had saued his life, whẽ at his cõquest he was founde amõges his enemies, how he had giuen hym againe al his enheritaũce & patrimonie how moreouer he had promoted hym to an hyghe rowme, he demaunded of hym, why he purposed to haue slayne him. Cinna being therw sore troubled themperour thus ended his cõmunicatiõ. I gyue the thy lyfe, Cinna agayne afore myne enemy, now a cõspirour of my death & a traitour. Frõ this day let amitie begyn betwene vs, let vs contende

tend whether I moze kaythfully haue gyuē the thy lyke, oz thou doest owe it me. And he offred hym the cōsulshyp of Rome. Wyl ye know ỳ succesſe & ende of this matier: Cinna euer after loued Auguſt⁹ beſt of almē: he made him sole heyze and executour. Neuer after that tyme any man conspyzed his death.

Phocion.

PHocio a noble cytizin of Athens, was of suche constancie and perfectiō, that he neuer was sene of anye man, eyther to laugh oz wepe. Whē Demosthenes on a time sayd vn to him. The men of Athens, o Phociō wyl surely kyll the, yf they begyn ones to rage. He answered in this wyse. In dede, they wyl kyl me, yf they begyn to rage, but the they wyl kyl, if they ones become sage, & in theyz ryght wyttes. Foz Demosthenes spake foz ỳ mooste parte to curry fauour of ỳ people, and his wozdes were moze sugred thā salted, moze dilectable then pzofytable.

Alexaner the worthye conquerour demaunded of the Athens men, certayne shyppes to be gyuen hym. Forthwyth they asked Phocion his aduyse & counsell in this behalfe. Surely q Phocio my counsell is, that eyther by force of armes ye vanquysh hym, or be the frendes of the vanquyscher. Brefely he aduyled them to denye nothyng vnto Alexander, vnlesse they trusted to withstand his malyce with force of armes.

Demosthenes.

Demosthenes the renoumed orator of Athens, whē he was spitefullye rayled vpō of a certayne felow: Lo, q he, I am put into a cōtention and stryfe, in which he that is superiour is inferiour, and he that ouercōmeth is ouercommen. Undoubtedly in knauerye he that hathe the vpperhand declareth him selfe ꝯ worst man.

A pore woman had receyued of two straungers moneye to kepe wyth this condicion

condicion, that she shuld not delyuer it agayne to the one wythout the other. One of them within a whyle after kaynynge hys felowe to be deed, came in mournyng clothes to the woman, and requyred the moneye. She thynkynge hys felowe to haue bene deed in dede, delyuered it. Forthwyth commeth the other felowe and begynneth to sue the woman at the lawe. She beyng now put in vtter despayre, Demosthenes cõmeth to the barre, and thus defendeth the womans cause against the demaundant. This woman, good felow is redy to delyuer the money that ye delyuered her to kepe, but vnlesse thou bryng thy felowe, she can not do it, for as thou alledgest thy selfe, this cõditiõ was agreed vpon betwene you, that ỹ moneye shulde not be redelyuered to ỹ one wouty other. By this witty ãswer he saued ỹ sely woman, & eluded the cõspiracie of ỹ false harlotes, whose pur

pose

pose was to receue ẏ same mony twise

Demosthenes on a tyme sayled to Corinth, where was Lais the fayrest harlot then coũted of al women in the world. He desyred to lye wͭ her a night But when she demaũded an excedyng great sũme of moneye for one nyghtes lodgynge, he beinge thereat astonyed, chaunged his mynde, sayinge. I bye not repentaunce so dere. Signifying, that after dishonest pleasnres, repentaunce foloweth at hande.

¶ Dionisius.

DIonisius kynge of the Syracusans, when he perceiued that his son, whom he intended to leaue kyng after hym, had defyled a citizins wyfe. Being therwith sore angry, asked hys sõne, whether euer he founde any suche thyng in his father.

Trouthe, ꝙ the yonge man, for thou haddest not a kyng to thy father. Ney ther thou ꝙ Dionisius shalte haue a

kynge

kynge to thy sonne, vnlesse thou leaue these pagiauntes.

When he perceyued that hys mother wel striken in age, coueted to marye agayne. He sayde. The lawes of a realme, o mother may be broken, but ꝑ lawes of nature can not. Signifying, it is agaynste nature an olde woman past chyldbearyng to marye agayne.

A certayne straunger came to hys courte, and sayd, he wolde secretly cõmon wyth Dionisius, for he coulde shewe hym, howe he myght knowe afore, when any went about to cõspyre treason agaynst hym. The kynge toke the man vnto hym, and (all the company voyded) bad him say on. Now, quod ꝑ felowe, gyue me fyr kynge an hundred pounde, that thou mayest be thought to haue lerned the feate of me.

He gaue the money & made as though he had lerned it, maruaylyng at ꝑ mannes subtyle deuyse. For this faynynge

was

was not a lytle ꝑplytable to feare hys subiectes frō conspyꝛyng his death.

Demaunded of a certayne persone whether he were ydle. God forbyd, qꝺ he, that this thyng shuld euer chaunce vnto me: Meaning that it was a right fowle thyng for heedes and ministers of cōmō weales, not to execute diligētly theyr office. But assuredly herin our moost drad soueraygne lord kyng Henry the eyght, may be a mirrour and spectacle to all pꝛynces and other inferyour officers. For who euer either more pꝛudentlye, or more vigilauntlye hath gouerned a common weale?

When he herde that one of his subgettes had hyd his gold in the groūd, he commaunded, it shulde be brought vnto hym. But after that ꝺ man imbeselyng a lytle porcyon of the gold, wēt and dwelt in an other cytie, and there had bought a pece of grounde, ꝺ kyng called hym home agayne, and restored vnto

vnto hym al his golde bycause now he began to vse his ryches & lefte to make a thynge profytable vnprofytable.
An excellent player vpon instrumētes he allured w̄ gret promyses vnto him & bad hym syng & play in ẏ beste wyse he coulde. For ẏ more conīgly he played & sang, the greater reward he shuld haue. When he had played before the king a good sort of dayes very curiously, & the kyng gaue hym nothynge, he beganne to aske hys rewarde. Why ꝙ Dionisi⁹, the rewarde that I promysed the, I haue faythfully payd. Howe so, ꝙ the felowe: there was not one peny gyuen me. Yes I haue gyuen the ꝙ the kyng, pleasure for pleasure. For I haue no les delited the wyth hope, thē thou me wyth syngyng.
The same Dionisius wonderynge at the excedyng faythfulnes of Damō & Pithias: I praye you, ꝙ he receyue me also in to your frendshyp. For Dio

nisius had sette vnto the one a daye of deth, & when he desired leue for a fewe dayes to go home to his house to set al thinges in ordre, the other becam hys pledge vpon this conditiõ, yf he retourned not at the day set, his felow shulde dye for hym. He cam agayne desyrying rather to dye, than to deceyue his frẽd The kyng not only pardoned the man whom before he had condempned, but also w̃ great wonder desyred to be the thyrde frend amonges them. Dionisis this mãs son was expulsed his realm. So when one sayde vnto hym. What doth thy lernyng now helpe ẏ. Truly, qᵗ he, thus moche it helpeth me, that I can easelye beare so great a chaunge of fortune. He dyed not for thoughte, he kylled not hym selfe, as other men be wont in this case but went to Corinth and there taught a grammer schole.

Agathocles.

Agatho:

Agathocles hadde a potter to hys father. Now when he had cõquered Sicile, and was proclaymed kynge: he was wonte vppon hys table by hys golden pottes to set erthen pottes, and shewyng them vnto the yong menne, to saye: Where before I made such pottes (shewyng the erthen) now by my vigilaunce & prowesse, I make suche pottes, poyntyng to the golden. He was not asshamed of hys former state, but thoughte it more gloryouse, by vertue to wynne a kyngdome, then by inheritaũce to receyue that is leafte.

Archelaus.

KIng Archelaus, when at a feaſt one of hys familiars, but somewhat vnshamefast, begged a certayne cuppe of hym, cõmaunded hys seruaunt forthwyth, to gyue it to Euripides, which also was there present. When the other wondered at this dede Thou, q the kynge, arte wonderthye to

aske, and not to receyue: but thys man is worthy to receyue without askyng.

Themistocles.

Themistocles ỹ noble capitayn of ỹ Athenienses, beynge requyred of Simonides ỹ poete, ỹ in a certayn matter he wold gyue for his sake a false iugemente, answered. Neyther thou shalt be a good poet, yf beside the measures of musyke thou makeste thy verses: neyther I a good ruler, yf I pnoũce any thyng agaynst ỹ lawes. His doughter had sundrye woers, but he preferred an honest mã of smal substaunce before a great rych yong man. His frẽdes meruelyng why he dyd so: I had rather haue, q̃ he, a man woute moneye, then money wythout a man.

Aristides.

Aristides for his iust & true deling A surnamed ỹ righteouse, administred to ỹ cõmon wele, always trustyng to hym selfe onely, not sekyng

eyther counsayle or ayde of any other. He moch abhorred felowshyps, lest he myght be at any tyme inuegled by the force & power of frēdes to do any thig otherwyse, thē ỹ tenour of iustyce & ho nesty requyred. Lorde god howe gret= ly dyd thys man flee al parcíality & fa= ctions, whych for none other thyng el= chued frendships, but bycause he wold not by them be enforced to do any thig that were not ryght, or be constreyned to abstayne from that whych he iuged auaylable to the common wealth.

He was at baryaūce wb Themistocles wyth whome on a tyme when he was coupled to go in embassage into a strāg coūtrye, as they were goyng, wylte ỹ o Themistocles, qꝺ he, ỹ in these moun taynes we laye down our malice & dis pleasure: For yf thou wylt, at oure re= tourne we shal take it agayne. He pre= ferred the cōmon vtilitie afore hys pry uate affections. For of these cōmonlye

springeth al ỹ destructiõ of mans lyfe.

When the men of Athens, were so sore styred against hym, ỹ they wente aboute to banysshe hym, by a certayne kynde of cõdemnation, whych they called Ostracismus, bycause euerye man shoulde wryte in a shelle, the name of hym, whome they wolde haue exiled, (for so cõmonly wer men of great authority amonge them banysshed) a certayne man of the countrey vnlettered brought him his shel, & desyred hym to write Aristides name in it: To whom Aristides said: Why good felowe knowest thou Aristides? whẽ he answered no, but ỹ it grieued hym, ỹ he shulde be called rightuouse, Aristides helde hys peace, & wrote his name in the shell, & so deliuered it to ỹ felowe agayne. So myldly he bare his vntust cõdemnatiõ Certes it was a ryght graue testimonie of an innocente lyfe, ỹ of so great a multitude, ther was none which colde

laye

laye to his charge, any other thyng thē
ꝯ surname of a ryghteous mā, whych
name yet he gaue not hym selfe, but his
frendes yea the people them selfe gaue
hym it.
When he shuld go into exile, he helde
vp his hādes to ꝯ goddes, & besoughte
them ꝯ they wolde so prosper the mat-
ters of the men of Athens ꝯ Aristides
shoulde neuer come in theyr myndes.
For in thynges afflicte & troublesome,
ꝯ people be wont to flie vnto excellent,
wyse, & renoumed men: which thynge
came to passe. For the thyrd yere after
hys outlawry, when Xerxes wente a-
bout to inuade Athēs, Aristides was
called home agayne from his exyle.
At a certayn assemble, wherin Ari-
stides ẅ stode, but in vayne, ꝯ reasons
of Themistocles, departyng away ẅ
an open & cleare voyce he testified, that
the matters and assayres of the Athe-
nienses shoulde neuer well prospere,

ne go forwarde, onles both he & Themistocles were cast in to prison. He desyred rather to go to prison, then that for ỹ debate and stryke of two, the cõmon weale shulde be hyndered.

What tyme he sat as iudge to determyn a certayn matter, betwene partie & party, & the one party to thintent he wold kyndle Aristides agaynst hys aduersarye, made reherssall beside hys matter of many thynges, whych thother had spoken agaynst Aristides, Aristides interrupting hym sayd, Good felowe, let these matters alone now, & if he hath any thyng hurted the speke. For at this present time I syt as iudge to the and not to my selfe.

Themistocles sayd in a certayne assemble where the citizens were gathered togyder, ỹ he had foũdout a counsel, whych highly perteyned to the honour & dignity of the city, but the thing was of such sort ỹ it myght not be publyshed

lyshed & declared before them al. Here ỹ people agreed, ỹ he shulde disclose it to Aristides, & yf he alowed it, they all wolde allowe it. Nowe when Themistocles had declared vnto Aristides ỹ he thought of burninge ỹ place where the Grekes shyppes stode) for so shuld it come to passe ỹ the Atheniẽses shuld be rulers & lordes ouer al Grece) Aristides cõmyng forth to the people, sayde. Undoubtedly nothyng is more pfitable then the counsel of Themistocles, but agayn, nothyng is more vnhonest then the same. Which voyce when the people harde, they forbad Themistocles to make any mo wordes herof. Al suredly here ỹ citizens of Athens (for in them then was the gouernaunce of the same, shewed them selues to be of a wonderful noble courage, in ỹ they abandoned, & vtterly refused profyt ioyned wt dishonestye, & therwythall declared also, howe great ỹ auctoritye of

renowmed

renowmed vertue is in ỹ they douted not to cõmyt the foztune of ỹ hole cõ-men weale, to the iugement of on mã.

Aristides was chosen on a tyme, to be treasurour of the citie, whych office when he had executed verye purelye & vncozruptelye, yet he was accused of Themistocles, & condemned of extozti on. But thzough fauour of ỹ most woz shypful & honest citezens, he was not only releled of ỹ amerciament, which was asseled vpõ hym, but was apoyn ted also agayn to ỹ same office, which by simulation euen foz the nones, he so administred ỹ omyttyng his fozmer se uerity & roughnes, he shewed him self gẽtle & facile, to such as loued to waxe riche w̃ the detriment of cõmon welth By whose labour it came to passe that the people the thyzde tyme wyth hygh fauours assigned eftsones the same of fyce to Aristides.

Then spake he & sayd: Foz the wel exe-

cutyng

cutyng of myne offyce ye condempned me, & now bycause contrary to equyte I haue graunted many thinges to the spoylers of ye citye, ye haue iudged me worthy of honour. Certes, thys man knew, by what menes he might grow in fauour wt the people, saue yt he had rather be ryghtuouse, then gloriouse.

When Aristides beyng wrongfully condemned to dye, was led to executiō, one of his enmyes spat on his face. He dyd nothyng elles but wyped hys face, & smiling sayd to ye officer yt went wt hym. Admonyshe thys person, that hereafter he gape not so vnmanerly.

Pericles.

PEricles the Atheniense, to hys frende requyrynge hym to beare false wytnesse for hym, wherunto was knyt an othe, yt is to say, a periury: answered, he wolde be hys frend but vnto ye aultre. Signifieng yt so far forth a manne may do pleasure to hys

frende

frende, as he go not beyond the boun-
des of religion and honestye.

When ẏ eclyps of the sōne sodeynly chaūced, Pericles seyng other very many, but in especyall the gouernour of ẏ nauy dismayde & sore astonied therat, w̄ his cloke couerd ẏ gouernours face & asked hym, whyther he thought this to be a straunge token: when he answered no, what differēce then is there, ꝙ he, saue ẏ the thynge ẏ nowe causethe this darkenesse is greter then my cloke Meanyng full prudently, ẏ by the comynge betwene of the moone, ẏ sonne is hyd from vs, euen as the clooke beyng cast betwene, letted ẏ other mens syghte, & ẏ the thynge whyche naturally is done, is no strange token, or suche monstruous thyng, as men shuld fere.

Diogenes.

DIogenes a philosopher of ẏ sect of Cynickes, vnto one which coū sayled hym, ẏ nowe in hys age,

he

he shulde repose hym self, & cease from
laboure, answered: If I ran in a run-
nynge place for the mastrye, shulde I
when I were nowe nere ỹ gole, slake
my rũnyng, or rather increase it, right
ly he iudged ỹ the study of vertue ỹ ne-
rer one draweth to his end, is so moch
ỹ more to be inforced & hasted, bycause
it is a great shame then to waxe kaynt
& colde from an honeste purpose.

He dyspalowed ỹ madnes of men, ỹ
wolde bye & sell thynges precyous for
least, & agayn ỹ vilest thinges for most
For an ymage or picture, he sayd why
che was a very vile thynge, was solde
for moch money, where as a bussthel of
meale, whyche was a ryght precyouse
thyng, was bowght for very lytle mo-
ney. The ymage is nothyng necessary
to mannes lyfe, but without meale we
canne not lyue. wherfore, ỹ he, it were
more conuenient ỹ meale were moche
derer thẽ ymages or pictures. The phi-

losopher

losopher estemed ẏ pryses of thynges by theyr naturall vse, where as ẏ people estemeth them by foolish persuatiõ

Alexander the great on a tyme came to Diogenes to se hym, and thus he spake vnto hym: I am come, O Diogenes, to helpe the, bycause I se thou lackest many thinges. To whom Diogenes made answere: Whether of vs two is more nedy, I which besyde my scryppe and cloke desyre nothynge, or thou which not contented with thyne owne realme, that thy father lefte the, castest thy selfe into so many hasardes to get the a larger dominiõ, in somoch that the whole worlde semeth scare ynough for thy insacyable couetyse.

The superstition of men that were feared with dreames, he thus mocked The thinges (ꝙ he) that ye do waking ye nothynge regarde, but the thynges that slepynge ye dreame, ye carefullye and busyly searche out.

A cer-

A certayne ryche man vnlerned, but royallye cladde, he called a shepe wyth a golden fleese.

When Diogenes sawe the officers lede one, taken for stealynge a cuppe, out of the treasurie. Lo qꝯ he, the great theues leade the lytle theefe. wolde god this coulde not be trulye spoken vpon some chrysten officers, by whom other whyles he is brought to the galowes whych haue stolen the value of twentye pence, where they waxe ryche with greate thefftes or pyllages rather and extorcions, without punyshment.

what tyme Phylyppe kynge of the Macedonians hadde an armye lyinge at Cheronia, Diogenes came thyther anon he was taken of the souldyours, & brought to the kyng, which as soone as he sawe Diogenes (who was vnknowen vnto hym) cryed out angerlye a spye, a spye. To whome Diogenes forthwyth aunswered. In dede Phy-

lyp,

lyp, I am a spye, for I am come hither to espye thy madnes, which not being cõtented wt the realme of Macedonie, by thy incrochyng of other mens realmes, puttest thy self in daunger to lose both thyne owne kyngdome & also thy lyfe. The kyng wonderyng at ỹ mans franke speche & boulde langage: commaunded he shulde escape wythout any hurte to be done vnto hym.

He sayd, loue is the busynes of ydel persons, forasmoche as thys affection cõmonly assayleth those that be gyuen to ydlenes & ease. So it cõmeth to pas that whyles they loyter in ydlenesse, they fall in to a thyng moste full of busines, & yet in the mene season they do no good thynge at all.

He saíd, good men be the ymages of god: for as god is best, so it is his property to do wel to all men, & to hurt no man. This ymage shyneth & is espied moche better in wise & good men then in car-

in carued or grauen stockes & stones. For asmoche as god is without body.

He sayde couetyse is the mother citie and heed of all euylles. Not moche swaruyng from Salomon which calleth it the rote of all euylles.

Demaunded, what beast hath the moost venemous bytyng. Yf of wylde beastes (q̃ he) thy question be, a backbyter, yf of tame beastes, a flatterer. For a backbyter outwardly pretẽdeth hatred, but the flatterer inwardly vnder the personage of a frende, hurteth moche more greuously.

Demaũded what coũtryman he was he answered, a worldlye man. Signifying ẏ a wyse man, wheresoeuer in ẏ world he be, liueth in his owne coũtry

Diogenes was asked how he wold be buryed. Cast my deed bodye (q̃ he) in the feldes without pompe of buryalles. What (q̃ his frendes) to ẏ foules of the ayre and to wylde beastes?

No not so, ꝙ Diogenes, but laye my staffe by me, wherwꝫ I may dryue thē away. Howe can that be? ꝙ they thou shalt haue no felyng. And howe, ꝙ he, then shall theyr pyckyng and tearynge hurte me, yf I fele them not?

To the redresse of mannes lyfe, he sayde, be requysite eyther faythefulle frendes or sharpe ennemyes, bycause the one do aduertyse, and the other repreue vs: So eyther of them thoughe by dyuers wayes yet they be alyke profytable, whyle we lerne by them oure defaultes and vyces.

Aristotle.

ARistotle the phylosopher mayster to Alexāder the great, was wont to saye, that the rotes of lernyng were bytter, but the fruytes swete and very pleasaunt.

Demaunded, what thynge waxeth sone olde, he answered, thanke. Meanynge that the remembraunce of iniu-

rye

rye sticketh very fast, but the memorye of a good turne is gone anone.

He was accustomed to saye, that thre thynges be moste necessarye for the obteynynge of wysedome, nature, doctryne, and exercyse.

when Aristotle was informed that certayne lewde felowes hadde rayled vppon hym. As longe, q̄ he, as I am not with them, let them bete me wyth whyppes, yf that can do them good. Signifyenge ẏ̄ those thynges oughte vtterlye to be despysed of a wyse man, which do nothynge hurte hym at all: onles he thynketh hym selfe hurted.

Demaũded what a frende is, One soule, q̄ he, in two bodyes.

He sayd that some men so spare, as though they shuld lyue euer, agayn other som so spend & lasche out, as thogh they shuld dye w̄in an houre after.

When Aristotle was asked howe moche the wyse and learned do dyffre

from the vnlearned & ydiotes, he aun-
swered, so moche as the quycke dyffre
frō ỹ deed. Meaning ỹ a man without
knowlege is a block rather then a mā.

He sayd, beautie is of moze strength
& efficacie then any Epystle oz letters,
to set fozth oz cōmende a person.

He had this often in his mouthe. O
frendes, there is no frende. Meanynge
that there be manye frendes in name,
but fewe oz none in dede.

He sayd, noman shuld eyther prayse
hym selfe oz dysprayse hym selfe, by-
cause the one vttereth a mānes vayne
glozie, & the other bewzeyeth his foly.

The same Aristotle aduertysed mē
to consydze and marke pleasures, not
commynge but departynge, that is to
saye, not befoze but behynde. Foz whē
pleasures be cōmyng wyth their peyn-
ted faces they flatter vs, but whē they
depart, they leue behynde them repen-
taunce and sozowe.

When

When one blamed hym bycause he gaue hys almoyse to an euyll man. I pytied (q̄ he) not the maners, but the man. Assuredly a good man succoureth also the wycked in necessitie. For thys dutie we owe, though not to ỹ merites of hym that is holpen, yet to nature. Also it is possyble he maye be good, whych now is euyll.

Thales.

Thales beinge demaunded what is oldest of al, aunswered, God: why so: bicause he was without begynnynge. Demaunded what is fayrest of all, he answered, the worlde, for it is the worke of god, and nothing can be fayrer then it. What greatest: place, for it receiueth al: what swiftest: the mynde, for it runneth through all the thoughtes of mā: what strongest: necessitie or destinye, for it passeth all: what wisest: time, for it findeth out al. He sayde there is no dyfference be:

twene lyfe and deathe, bycause they be bothe naturall alyke, and death is no moze euyll then is the byzth of man. And whē one asked hym why he then dyed not: he answered agayne, euen bicause there is no difference. Foz yf I shoulde rather desyze the one then the other, so shulde I make a difference.

Demaunded what thynge were harde. He aunswered, a man to knowe him selfe. Undoubtedly the people iudgeth nothing easyer then this. Foz we see other mennes thynges better then our owne, and euery man is a flattrer of hym selfe. Agayne when Thales was demauuded what thing is easye, he aunswered, to gyue good counsell to an other man.

When he was asked howe a man myght moost easyly beare his misfoztune. yf (q he) he wold behold his enemyes pzessed wᵭ greater mysfoztunes. Foz many men by the contemplacyon

of

other mens felicitie and wealth make their calimitie more greuous vnto thē

When Thales was demaunded how a mā myght best and most iustlye lyue: If (q̄ he) the thynges whyche he rebuketh in others, he cōmytteth not the same hym selfe.

Solon.

SOlō the sage was wōt to say, that tyrauntes frendes be very lyke vnto castyng counters whyche be sette at the pleasure of the caster of accōptes, otherwhiles worth many thousandes, otherwhyles very lytle, other whyles nothyng.

Demaunded how it myght be that leeste wronge myghte be done amonges men. Yf (q̄ he) they that suffre not the wrong wyll be so sore greued ther wyth, as they that suffred it in dede. For vndoubtedlye who so euer transgresseth the lawes, hurteth not one cō moner nor subiecte, but the commone

weale, as moch as in him is. But nowe whyle whenne other be hurted, we (thoughe we be common offycers appoynted to se due correction for vyces) eyther sytte styll or reioyse also therat, without doubt we gyue audacitie and boldnesse to very many to commyt all kynde of mischefe, bycause eyther for foolysh pytie, or for lacke of chrystyan charitie, thynkyng the mater appertey neth nothyng to vs, we wyl not se the good lawes of good prynces executed vpon offenders.

Pittacus.

Pittacus made a lawe, that they whych commytted any cryme in theyr dronkennesse, shulde haue double punyshment.

He allowed victories gotten wythout sheddynge of bloode. For suche as were gotten with moche bloude of the citizins he iudged no victories.

He was wonte to saye to suche as went

went about to be maryed. Equalem tibi ducito. Mary thy matche or felow. For he had lerned by experyence what incommodities cõmonlye chaunce by ouer hygh maryages.

¶ Antisthenes.

ANtisthenes the Athenienſe being demaunded what maner lerning is mooſt neceſſarye, aunſwered, to vnlerne euylles. For that thynge is not onely fyrſt, but alſo mooſt harde.

He ſayde that vertue is a thynge of woꝛkes, and that it nedeth not manye woꝛdes noꝛ mothe learnyng.

He ſayd a wyſe man lyued not after the lawes oꝛdeyned of men, but after the rule of vertue. Meanynge that thynges be not therfoꝛe to be done oꝛ eſchued, bycauſe the lawes bydde oꝛ forbydde the ſame, but bycauſe the ſelf rayſon telleth, that this is honeſt, this diſhoneſt. Agayne the lawes preſcrybe not all thynges, but the rule of

bertue teacheth euerye where that is honest, and what otherwyse. Certes, a constrayned bertue is no bertue.

Anacharsis.

Anacharsis the Scythian sayde, that a byne beareth thre closters, one of pleasure, an other of dronkenesse, the thyrde of displeasure. Signifyinge, that a moderate blynge of wyne is pleasaunt, bycause it slaketh the thyrste, a larger blynge gendreth dronkennes, & most large bse of wyne causeth stryfe, murther and diseases.

A certayne man of Athens vpbrayded him bycause he was a Scythiã borne. My country (q he) is to me a reproche but thou art a reproche to thy coũtrye.

Demaunded what in a man is the worst thyng, and what the best, he answered, the tonge. Meanyng that the selfe same parte of a manne bryngeth most vtilitie, yf it be with ryght reason gouerned, and agayne is moost peryl-

louse

louse and hurtfull, yf otherwyse.

This Anacharsis was accustomed to saye, that it were better for a man to haue one frend moche worth, then many frendes nothyng worth.

He was also wont to say, that lawes be lyke spyders webbes, wherein the weakest and most feble beastes be catched and stycke faste, but the strongest breake out. So lawes do bynde the poore and meane persons, but the rich cobbes escape vnpunyshed.

Zeno.

Zeno Citticus to a certayn yong mã which was alwayes prattlyng, said I trowe (good felowe) thy eares be fallen into thy tonge. Declaryng hereby, that it shulde be a yong mans propertie to heare moche & speake lytle.

Demanded what is a frende, he answered an other I. Signifyeng that an entyer and hartye frende no lesse loueth his frende then hym selfe.

Kynge

Kynge Antigonus to ſuche as wondered why he made ſo moche of zeno, aunſwered, bycauſe where as he hath receyued moch of me, yet he lyueth neuer the ſofter a lyfe. when he herd that he was deed, he ſyghed, ſayinge: what a loker and examyner of my lyfe haue I now loſte? For zeno was a man of mooſt ſharpe iudgement, and mooſte farre from all flatterye.

zeno had a bonde man whiche conueyed and imbeſeled awaye certayne thinges from him, he commaunded he ſhulde be whypped. when the bondmā excuſed hym ſelfe vnder this coloure, ſaying: It was hys deſtiny ꝑ he ſhuld ſteale, which deſtinye it lay not in him to withſtande. It is alſo (ꝙ zeno) thy deſtinye to be whypped. The ſeruaunt alledged the neceſſitie of deſtiny to the excuſe of his faulte, zeno returned that neceſſitie alſo to his punyſhmenr, that that was alſo hys deſtinye.

A yong

A yonge man whose tongue neuer stinted bablyng, he toke vp wyth thys prouerbe sayenge: For thys purpose we haue two eares & but one tonge, that we shuld heare very moch, and speake very lytle.

Cleanthes.

CLeanthes was so desyrous of lernyng, beynge a very poore man ꝑ he was glad to drawe water & carye tankerdes at nyghtes & mornynges, to thintent he myght get wherw to fynde hym selfe to schole in the days In so moche that on a tyme he sayd to hys familiers, whan he had gotten a lytle money by such occupacions, and throwyng it downe. Lo Cleanthes is hable to fynde at schole an other Cleanthes, yf hym lusteth.

When one dyd hytte in his teathe, that he was verye fearfulle. Therfore, qꝺ he, I synne very lyttle. Undoubtedlye suche fearfulnesse is good, whyche frayeth

frayeth men from fowle thynges, and maketh them ware and cyrcumspecte.

When he reasoned wyth a certayne yonge man, whome he sawe, was not very attent, ne ready to heare hym: He asked, whether he perceyued what he sayd, when the yonge man sayde, yea: why then, q̄ he, perceyue not I howe thou dooste perceyue.

¶ Isocrates.

ISocrates the Rhetoricien, who was so fearefulle and tymorouse of nature, ꝑ he durste neuer make oration openlye in presence of the people, beynge demaunded why, sythe he hym selfe was not able to make an oration in an assemble of people, he yet taught other: Bycause whetstones, q̄ he, them selues can not cutte, yet they make knyfes and weapons sharpe, & able to cut other thynges.

Demaunded, what manner thyng is rhetorike, he aunswered, To make

of lytle

of lytell thynges great: and of greate thynges lytle.

when Isocrates sawe one Sophocles the wryter of Tragedies folowe-ynge after a very fayre personne, with whose beutye he was taken in loue, he sayde. O Sophocles, a man ought not onely to kepe hys handes contynente, but also hys eyes. A sayeng trulye, not vnworthy for a chrysten man.

A worthy saynge of Isocrates

Philoxenus.

Philoxenus on a tyme beynge at supper wyth kynge Dionisius, when he espyed that a Mullette fyshe of an excedynge bygnes was set at the kynges mease, where as a verye lytle mullette was sette before hym, he toke the litle mullet and layde it to his eares. At whiche dede when Dionisi⁹ the kynge had great meruayle, and demaunded the cause, why he so dyd, In my handes, ꝙ he, is Galatea, concernynge whome, I fayne woulde haue

asked cer-

alked certayne questions of this fythe. And he sayth, he knoweth as yet lytle or nothynge, by reason of hys tender age, but he hath a great graundfather he sayth, whyche lyeth now in your dysthe, who can tell very moche of the matier, yf I mygt talke with hym. The kynge be-ing herwith delyted, and made merye, sent hym his Mullet.

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Here endeth the fyrst booke.

¶ These bookes are to be solde at the west doze of Poules, by Wyl-lyam Telotson.

The secõd booke of the Garden of wysedome, wherin are conteyned wytty, pleasaunt, and nette sayenges of renowmed personages collected by Rycharde Tauerner

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Cum priuilegio ad imprimendum solum.

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¶ Rycharde Tauerner to the gentle readers.

I Confesse my selfe a debtor vnto you, gentle readers, in ỳ I promysed in my former boke to adde the secõd Assuredly, although I haue marked that thys argument of wrytynge is not ingrate vnto you, aswell for the varietie of the matter, as for the sharpenes of the sentencies (for whyche consideration they were called of the Grekes Apophthegmata, that is to saye, shorte and quycke speakynges) yet for my sondry occupations wherwyth I am dyuersly interrupted, I shall not be able to make my promyse good, namely, in such sorte as I may satisfye, eyther youre expectation, or myne owne. Wherfore I muste desyre you, not only to pardon myn incondite and grosse phrase, on whych

ye shal happen to stomble, but also to wynke at the cõfuse order herin. If or order in thys boke, I protest, I kepe none, but accordynge to the prouerbe that fyrst commeth to the hande that I write. And thus fare you well, and se ye fauour myne honest endeuours.

Here foloweth the seconde boke of the gardẽ of wysdom conteynyng wytty and pleasãt sayenges of renoumed persons, selecte by Richard Tauerner.

Of Achilles.

ACHilles was asked of Aiax which were ỳ greatest & hardest labours ỳ euer he toke vpõ him. He aunswered, those ỳ he sustayned for hys frendes. Against

Aiax

Aiax asked him, whych wer the most pleasaunt labours, ẏeuer he suffered, He answered euen those same. Meanyng herby, that a noble and worthy personage adourned in dede with heroical vertues, brenneth with a certaine wonderfull desyre and luste, to further ẏ comon weale, with whiche desyre beyng pricked and inwardly, tickeled he valiaũtly ventureth vpon most hyghe and ieoperdous maters, nought regardyng his owne priuate weale, but his countreys vtilitie and benefite. Wher with this noble corage wyth this ardẽt zele and stomake he is thus rapte, doubtles no thynge is sweater, then vpon thynges most difficile and weyghtye to enter prise and to go throughe in, euen as vnto a musicien nothyng can be more pleasaunte, then the moste commynge exercises of his arte

Alfonsus kynge of Aragon.

A Certayne knyght had ryottously & prodigally wasted al his patrimony & lãdes which were very greate, and moreouer had indebted hym selfe excedyngly moche. His frendes in the courte were suters to ỹ kynge for hym, ỹ at least hys bodye myght not be imprisoned for hys debtes. Alfonsus maketh them thys aunswere. yf he had bestowed this so great ryches eyther in ỹ seruice of me hys prynce or vpõ the cõmune weale of hys coũtrey, or in releuynge of hys kynsfolkes, I coulde heare your sute. Now syth he hath spent so great substaũce vpon hys body, it is mete, that hys body suffre for it. Let thys be a lesson to all prodigalities chyldren to plucke backe theyr fete betymes ere all be wasted, leaste yf they do not,

they

they happē to be serued as this wyse gentylman was.

When he herd say, that a certayne kynge in Spayne shulde saye, that learnynge was not comly for princes and noble men, he made an exclamation and sayde, thys was neuer no mans voyce but an oxes. Assuredlye although perchaunche all kynde of letters be not mete for prynces: yet the studye of Gods lawes, the politicall sciences, morall letters, and the readynge of Cronicles be so necessarye vnto them, that wythout these, it shalbe very hard for them, to furnysh and dyscharge the offyces whervnto they be appoynted.

He was accustomed to saye, that wedded persons may thus passe ouer theyr lyues quietly and without complaynynges, yf the husbande become deafe, and the wyfe blynde.

Signifyeng

Signifyenge, that womankynde is much subiecte to the sycknes of gelou sie, wherof vndoubtedly spryngeth greate variaũce & playntes. Agayne, that the husbande is very sore noyed and greuen wyth the iangelyng and vnquiet tongue of the wyfe, whyche greuaunce he shulde lacke, yf he were deafe, nether shuld she be vexed wyth the suspicion to be made Cokequen, yf she wanted her eye syghte. But to this cõmoditie may wise mẽ & womẽ wythout detrimẽt & blemishe of their bodye verye well atteyne, yf the husbande will not heare that he heareth, nor the woman see that she seeth.

This kyng Alfonse was wonderful courteouse and familier with all that resorted to his court. Wherfore on a tyme certayne hys specyall frendes coũsailled him to beware, least his ouermuche familiaritie myght breade

hym

hym cõtempte, & of cõtempte myght ensue great peryll, and consequently destructiõ to hys person. He aunswereth. Nay, it is moze to beeared, least seueritie and roughnes gette vs the enuie & grudge of our comons wherupon hangeth a greater peryll of destructiõ, than vpõ gentle behauiour.

When one of hys knightes was alway craunynge somwhat of hym & neuertheles forthwyth lasshed out again what soeuer he receyued at the kynges hande: Verely qᵖ the kyng, yf I wold cõtinue to gyue ẏ such thynges as thou askest, I shuld soner beggar my selfe than enriche the. For he that gyueth ẏ, doth nothyng els but poure water into a botõles tubbe.

Demaunded whom of his subiectes he had moste deare vnto hym, he answered, those that feare rather for me thã me. He meant, that those only

be

be the hartye frendes, whyche rather loue theyr prince, then feare hym.

Also when he was asked whether he was more bound to his bokes thā to hys weapōs or armes, he aunswered: Out of my bokes I haue learned bothe armes and the lawes of armes knowlegyng by thys sayenge that he myghte impute all togyther vnto learnynge.

This kyng Alfonse delited muche in his cognisaūce, which was a Pele cane diggyng her brest with her byll and launchinge out her owne bloude to fede therwyth her yonge. To thys picture he added thys inscriptiō. Pro lege & pro grege, that is to say, for the law and for the flocke. Signifyenge, that a prynce ought with a noble courage to bēture vpō al daūgers, alwel for the defence of hys people as for ỹ auaūcemēt of true godlines & religiō.

Of

Of Athanasius.

ATHanasius was an inuincible defendour of ỹ catholyke trouth, whō because ỹ most pestilēt secte of the Arriēs coulde not ouercome wᵗ scriptures & argumētes, they had cōspired to laye felonious crymes to his charge, & so to put hym dowon. Wherfore throughe their maliciouse suggestiōs they had so kyndled ỹ emperour Constātius agaynst this most godly bysshop, ỹ he strayght awarded out his cōmission vnto suche as they themselues named, to sytte vpon hym. Two principall crymes were layde to hys charge, the one was, that he had rauyshed a woman, the other, that he had cut of, a deade mās arme to serue for enchauntement. For the prouse of ỹ first, they had hired a womā, to gyue euidence agaynst hym ỹ he had rauyshed

rauished her. For the probation of the other crime, they had gotten one Arsenius sometime Athanasius lector, whiche for feare of the byshops chastenynge, whom he had offended was fled away from hym. Thys fugitiue Arsenius the Arrians had hyd out of mens syghtes for a good space to the intente it myghte be the better beleued that he were deade. Neuertheles thys Arsenius when he had learned throughly what they had in hande agaynst his olde maister, whether he abhorred theyr detestable cõspiracye, or whether he was desyrouse by this occasyon to come in fauour agayne wyth hys byshop, pryuily by nyght fled his way out of the secrete place where he was hydden, and arriuyng at Tyre came to Athanasius, vnto whom he opened all the matter. Here this noble prelate as he

was

was passinge holy, so also beyng of a
ryght sharpe wyt (for accordynge to
the Lordes commaundement he had
ioyned the simplicite of the doue with
the prudence of the serpent) he gaue
Arsenius in commaundement to hyd
hym selfe, tyll tyme he shulde be called
forthe for the purpose. To be shorte,
the councell is assembled, the commis-
syon red, the woman appeareth, the
biere of a deade man to the terrible
syght of all that were present is
brought in, a dead mans arme cut of
beyng layd vpon the biere, is shewed
forth. Mens myndes were stryken at
the syght herof with indignation and
hatred. For who wold haue thought
that these thynges had bene fayned,
namely of prestes: The womã whi-
che had her lessõ redy taught her befo
re, beginneth to tel, how on a time she
harboured this bishop athanasius in
her

her house, and how in ỹ night season
when she suspected nothyng les then
any such matter, she was by hym ra-
uyshed perforce. Athanasyus was
brought forth to make aunswere to
this accusatiõ. Here Athanasius of an
excedyng pregnaũt wyt, secretly war
ned Timothie his preste to coũterfeyt
hym & make aunswere in his stede to
the womã. For he perceyued ful well
ỹ the womã knewe hym not so much
as by syght. Whẽ she had ended her
accusatiõ, thẽ thus beginneth Timo-
thie in hys maisters name Sayest
thou, womã, I had euer carnally to
doo with the & that also by force. Yea
euen thou, q the woman, thou I say
yf thou remembrest in suche a place
at suche a tyme didest forcybly ra-
uyshe me. Some of them were asha-
med seyng ỹ womans sklander thus
so easely detected and auoyeded. Yet
neuer-

neuertheles they did not acquitte Athanasius neyther punyshe ỹ womã for her slaunder, bycause the selfe same were hys iudges and hys accusers. They came thã to thother crime loo, say they, this mater is to playne, here ye se ỹ arme of Arsenius, which to what purpose it was by the, cutte of, declare thou Athanasius vnto vs. Here with lyke sharpnes of witte the prudent byshop asketh thẽ, whether they euer wel knew Arsenius. Some of them make aunswere they knewe hys face verye well. Athanasyus desyreth leaue to sende for one that he shulde haue nede of for thys mater. They graunted hym. To make short tale, Arsenius is brought forth, & his face discouered, Loo qᵗ ỹ bishop here is Arsenius a lyue, beholde hys right arme, beholde his left, hole & sownd, nowe howe yonder arme commeth

cutte

cutte of, declare you. Let thys exemple of thys moste holye lyuer admonyshe vs to fense our selfes ayenst the wyly and craftye fores wyth columbyne prudencie, for all hasardes and chaunces.

¶ Sigismund Themperour.

THe emperour Sigismũd had in hys court manye yeres a seruaunte, vpon whõ he neuer bestowed any notable benefyte for all the seruice he dyd him. On a tyme as themperour rode through a water it chaunced hys horse to stale. At which thing his old seruaũt lawghed & said to hys companiõs riding with him before thẽperour, ẏ thẽperours horse had lyke propertie wt hys mayster. Themperour by chaũce hearing chys, asked what he meant, Mary, q

the

the seruaunt. As your horseby hys stalyng addeth more water to the ryuer where is already abundaunce of water, euen so doth youre Maiestye. For to suche as be welthy alreadye & flowe in ryches ye gyue more riches. Here thēperour perceyuynge he was closely touched of illiberatye, in that he neuer rewarded his olde seruaunt with any worthy benefyte, answered in thys wyse. Assuredly, I neuer wāted a good wyll to further & auaunce my frendes and trustye seruauntes, but ye muste consyder that gyftes of princes happen not alwayes to them that haue deserued them, but to suche only as the fatall prouidence of God appoynteth. And this God wylling, shall I euidentlye declare vnto the, so soone as, my busynes dyspetched, I shall haue gotten any opportunitie and leyser. A whyle after, leyser to his

desyre obteyned, he cõmaundeth two boxes of lyke fascion and proporcion to be brought forthe, he fylleth thone with gold, thother with leade of lyke weyght, he byddeth his said seruaũt to chose whether boxe he wold. The seruaũt peysyng now this, now that boxe, stryken wyth greate perplexitie whyche he myght beste take, at laste chase that whyche conteyned the lead which when he opened & saw ỹ lead, thou seest now, q Themperour, that the fault is not in me that thou were not amonges other promoted of me, but in thy owne myscõrtune. Declarynge herby very prudently, that the happy succesſe of thynges onely chaũceth vnto men from God aboue.

Thys Emperour beynge muche prayse worthy for other thynges, in thys one thynge was excedynglye to be commended, that lyke as hys selfe

loued

loued the knowledge of tongues and of good letters, so he alwayes studied to auaunce and promote men that excelled other in learnynge. For whyche thyng whē he was blamed of certain prynces of Almayne whyche hated good letters, that he so exalted men of lowe byrth for the commendacion of learnynge: Why, qᵗ he, shulde I not loue suche as nature wolde haue excell the rest of men? The Almaynes do attribute verye muche to nobilitie of bloude. But ỳ prudent Emperour obserued, that in learned personages was a thyng of much more worthynes & noblenes, then in stockes. They haue the walles of theyr houses portered with armes, with consaunces, and wyth the ymages of theyr auncestours, lerned mē haue theyr minde furnyshed and decked wyth good disciplines. Wherfore, as by nature the

minde is moze excellent, then ỹ body, so the oznamẽtes of ỹ wytte be farre fayzer, then the badges of outwarde nobilitie. He that hath nothynge els, then the armes and ymages of hys auncestours, in opinion is noble rather thẽ in dede. But who so is adourned & decked wyth vertue, frõ whens floweth also that vulgare nobilitie, hath the true and vnfayned nobilitie. The trouthe of thys mater declareth to al the wozld the moste noble kyng Henry the eyght, who to ỹ most royal nobilitie of stocke hath also ioyned the most true & veray nobilitie that is to saye renowme of lernynge, of pzudence, of graue iugement mete foz so noble & magnifycent a pzince. Wolde god al other noble mẽ of byzth wolde take exemple of hys Maiestye to purchase vnto them thys renowne.

Plotinus.

PLotinus a philosopher was desyred by a certaine paynter named Amelius ẏ he wolde suffre hym to porture & draw out the forme & pycture of his body. The philosopher wold in no wyse suffre hym sayenge: Is it not ynough for men to carye aboute wyth them these ymages (pointynge to theyr bodyes) but they muste also leaue behynde them to theyr offprynge and posteritie the ymages of theyr ymages to be loked and gased vpon. Thys panym philosopher iuged with Pithagoras, that mans bodye is but a sheathe or case as it were of the mynde, whych after a maner it expresseth and resembleth, and that he seeth ẏ least part of man, whych seeth and marketh nothynge els but the bodye. Assuredlye though pyctures, as wel of the lyuynge as of the deade do offentymes sturre and

moue the dulle mynde of man, yet it can not be denyed, but that pyctures or ymages of the bodye wythout records and monumētes of the mynd to put men in remembraunce of the noble vertues of suche as be represented by ỹ ymages, be much more hurtfull, then profytable. Images of saynt es be lay mēs bokes I graūt, so that laye men be taught and instructed, what great fayth in Christe, what example of good lyuyng, what patience what bearing of Christes crosse, they had, that be resembled by those ymages, whyle they were conuersaunte here in earth.

¶ Cyrus the elder.

CYrus kynge of Persia was wont to say ỹ no man ought to take vpō him to rule other

onles

onles he were better, thē those whom he toke vpon hym to gouerne. Meanynge, that thys is the principall office and function of a prince, to forse for others, and to counsell for the publyke profytes and cōmodities, but thys can not be done, oneles he surmount & excell the rest of men in wyse dome, in vigilauncie, in honestye, holynes of mynde, in godlynes. Now it is not the byrth of man that bryngeth thys to passe, but ryght institution, good letters, experience of thynges.

When ỳ Persians, bycause theyr countrie was hylly and rough, coueted to chaunge it wyth a champyon & more gentle soyle, theyr kyng wold not suffre them, sayeng, that euen as grafftes & sedes be, so be the maners of men chaūged accordyng to the nature of the coūtrey. Meanyng hereby that he wolde haue hard men, payn-

full and suche as shulde be gyuen to laboure. For a delicate and fyntyle region gendreth delicate and slouthfull persones.

Cyrus absteyned hys eyes frō beholdinge of the fayre ladye Panthea. And when Araspus sayd vnto hym, that the woman was of an excellente bewtye, and worthy for the eye syghe of a prince, the kinge aūswered: Euen for thys selfe cause O Araspus we ought the rather to abstayne from lokynge vpon her. For yf now I obeyeng thy counsayle shulde resorte vnto her whyle I am as yet at leyser, perchaūce she mought so persuade me ỹ I shulde repare oftē vnto her yea euē when I shulde haue no leyser, and so be fayne to sytte styll by her syde, my serioūse busynes and affayres neglected. Featly he shyfted awaye the argumente that semed lasciuiously to

Worthy saying of Cyrus

entyse

entise a kyng or ruler to loue a bewty full woman, from louyng suche. Let Chrystiane magistrates and rulers take here an holsom document and lesson of a pamym prynce, sensualitie set a part, ernestly to remembre their functiõ and office wherunto they be called of god almyghty, & vnto whõ for the same they shall rendre iust accomptes, be they now neuer so hault and careles.

Artoxerxes.

ARtoxerxes kynge of Persia surnamed the mindful, when a certayne pore mã presented hym wyth a very greate apple, he receyued it exceedynge thankfully, and sayde: Nowe in faythe this felowe semeth to me to be such a person that yf a man wolde commytte a citye to hys kepynge, he

coulde make it of a lytle a greate one.

At an other tyme a certayne other bplandyshe man perceyuing that diuerse men brought diuerse presentes vnto the kyng, & hauynge none other thyng to present hym wyth, he toke out of ꝑ next ryuer bothe his handes full of water & with a cherefull countenaunce offered it vnto the kynge. The kyng herwith being delyted, cõmaunded a potte of gold to be gyuen hym & rewarded hym furthermoze with a greate summe of money. Let other nacions wonder at this Artoxerxes. English men which haue kyng Henry theygt to theyr Soueraigne Lozd thynke thys but a tryfle to his incomparable humanitie.

When Acides Japson had rayled all at large very despitefully vpon the kyng wyth vnkyttyng and oppzobrious wozdes, ꝑ king thus farforth

reuenged hym, he pronounced by the Capitayne of his garde, that it was lefull for Japson to speake vpon the kyng what he wolde, but agayne it was lefull for the kyng vpon Japson bothe to speake and to do what he wolde. Truely we are very straytly charged by gods cõmaundemẽt in no wise to rayle nor geste vpõ our rulers forasmoch as they represent vnto vs the parson euen of god him self. Yea & he adourneth them wyth the honorable title of hys own name callyng the Goddes.

When Artoxerxes beyng on a tyme put to flyghte, & all hys prouision of vittayles taken awey, was fayne to eate drye fygges & barley breade, O Lord, q he, frõ howe great pleasure haue I hytherto been kepte backe? Here ỹ kyng proued it true that Socrates the wytty Philosopher was wont

wont to saye. Optimum condimentum, fames, that is to saye, hungre is the best sawce. Assuredly nothyng better sauoureth meates & drynkes, than hungre and thyrst, besyde that it is bothe moste holsom to the bodye and most profitable to the sowle. For surfette and dronkenes not onlye cast the bodye in to sundry maladyes and sickenesses, but also do distempere the mynd, make man no man, but worse then a brute beast, and (that is worst of all) bryng gods most terrible curse and displeasure vpon hym.

The same Artoxerxes beyng on a tyme very sore prelled wyth thyrst & in maner lost for lacke of drynke, Peribarzenes his chamberlayne sekyng about for drynk and not fynding any other, brought at last frō a shepeherd a greasye botel of water not all of the cleerest. Thys water when the kyng had

had dronke quyte and cleane vp, beynge asked whether that drynke lyked hym well, he called God to wytnesse, ỹ he neuer dranck wyne more pleasaunt, then was thys water, nor neuer water, were it neuer so pure, more swete then thys semed. And afterwarde, the kynge espyenge the shepardein hys courte, whiche hadde gyuen hym this water, made hym of a poore shepardea ryche gentylman. Suche a thynge it is to gyue a benefyte in tyme.

Orontes.

ORontes sonne in lawe to kynge Artaxerxes, whẽ the kyng was greuously displeased & angry againſt him, he was not only vtterly reiected & thruſt out of ỹ court, but also condẽned. Which exce-

excedyng vnkyndnes dyd not a lytle vexe hym. At laste consyderynge the mutabilitie and vnstablenes of mens thynges in the worlde vttered these wordes to such as stode about hym. O frendes take hede of the brykylnes and slyppery chaũge of fortune, trust not the flatterye of the worlde, namely of the courte. For lyke as the fyngers of auditours when they cast accomptes can lay otherwhyles an infynite nombre, & otherwhyles agayn but one, euen so the frendes of kinges now can do all, and nowe nothynge. Here ye shall note that in old tyme they made theyr accomptes wt theyr fyngers, as now with counters.

¶ Duke Memnon.

WHat tyme the valyaunt capitayn Memnon held warres agaynst ỹ great Alexander on the behalfe

of

of Darius kynge of Persia, it chaun ced that a certayne hyred sowldiour in the armie of Memnon made very moche raylynge vpon kynge Alexander. Memnon hearynge hym, layde hym on the pate with hys speare and thus rebuketh hym. I gyue the wages, syr knaue, and meate and drynke to fyghte wyth Alexander and not to rayle vpon hym. Let Chrysten men at lest waye take example herby, to leaue theyr fowle and detestable raylynges farre vnworthye for suche as professe Chrystes doctryne, that forbyddeth vs to calle oure brother but fole. Some we call Pharisees, we beknaue, we defye as naughtye papistes w̄ other lyke opprobriouse wordes, vnmete for Chrysten mens eares, but as for to fyght agaynste theym, and to confounde them wyth pure doctryne and good lyuyng, that

we

we woll not. Agayne other some, we beheretike, we call Lutheranes, and all that naught is, but to shew them charitably where they erre, & rightly to instructe them, we woll not.

¶ The Egyptians.

THe kynges of Egypte, accordyng to the custome of theyr countreye were wont to take an othe of suche as were made iudges, that although the kynge hym self wold cõmaunde thẽ to iudge any thyng that shulde be agaynst right & equytie, they shulde not iudge it. So greatly they thought it expedient for the common wealthe, that the people shulde haue iuste iudges. But howe can that people haue iuste and incorrupte iuges, where (as is reported) ỹ prince selleth the offyce and power of iudgyng

iugyng for a great some of money. In Englande thanked be God, in the iuges of the lawe there is as litle corruption as in any other regyon. And yf any default in this behalfe be, it is soner in inferiour courtes, where the iuges be appointed not by ẏ Kynges Maiestye, but by others, amonges whom if any corruption were found I wold wyshe, for ẏ terrible exemple of other they myght be serued as a certayn iuge of whome I shall nowe make relation.

¶ Of Cambyses.

Cambyses Kynge of Persia was otherwyse a verye wycked and cruell tyraunte. Yet there is no prynce of so disperat an hope of so naughtye a lyfe, but that at the lest waye otherwhyles doth some ho

nest acte. For gods propertye is, to garnyshe & exornate the offyce of the magistrat & rulers, & he causeth, that for the cōseruatiō of ciuil gouernaūce in the common weale, sometyme excellente and profytable workes be of necessitie done of thē that beare rule. But to my purpose, Cambyses in al hystories is cōmended for this one facte, for whyche no doubte he deserueth prayse. In the former parte of Asia he had a deputie named Sisamnes, now he was credibly infourmed that thys Sisamnes beynge corrupted wyth brybes & rewardes, had falsly iudged agaynst the kynges lawes & agaynst good ryght & cōsciēce. The mater beyng examined & foūde true, sorthwyth he cōmaūded he shulde be put to death, and ẏ the skynne of hys body shuld be plucked of, & layd ouer the iudgemēt seat, where he gaue the

Sisamnes rewarde by Cambises for his injustice

false

false iudgemente, & in hys rowme he dyd set Otane the sayde iudges sonne to succede hys father in office whyche was admonished by cõtemplacion of his fathers skinne, ỹ he shuld succede hym also in lyke kynde of punyshmẽt yf he folowed his fathers steppes. Thys exemple teacheth them ỹ beare office & rule to remẽber, ỹ god suffereth not iniustice nor iniury vnreuenged. But for asmuche as I haue entred to speake of Cambyses, which otherwyse as I haue sayd, lyued a very tyrãnouse & wycked lyfe: I thynke it here good to report certayne his notorious crymes and his ende, to thyntent all rulers, what so euer they be, maye take exemple at hym, to feare God, to preserue the common weale, to execute iustice and iudgemẽt, to vse theyr subiectes as men and not as beastes. This Cambyses beganne to

raygne, after that Cyrus hys father had made his viage agaynst the Scithians. And albeit at the begynnynge he subdued & conquered Egypte, yet anone he forgatte all goodnes and degendred quyte & cleane frō the renowmed & excellent vertues of hys father Wherfore when Prexaspes one of hys chosen counsaylours aduertysed hym very freely and sayde vnto hym, that the Persians praysed hym very much, but thys one thyng dysplesed them, that he was so subiecte to the vyce of dronkēnes, anone he cōmaunded the chyefe estates & lordes of thēpyre to be called together, and asked of thē, whether in any thyng he were worthy to be reprehended: They espyeng how thankful & plausible a thyng flattery is, aūswered, no, but ẏ in vertue & prowesse, he also excelleth his father Cyrus, forasmuche as vnto hys

empyre

empyre and dominion he had gotten by way of conquest the kyngdome of Egypt. But contrary wyse Cresus a worthy lord, vnto whose cure and gouernaunce Cyrus had tõmytted hys sonne Cambyses to be instructed and brought vp in honestie and vertue, by cause he wolde merylye, as muche as myghte be borne, abate the kynges pryde, aunswered, & sayd, that Cambyses myght not be yet compared to hys father Cyrus, forasmuche as there is not yet begotten such a sonne of hym, as Cyrus lefte Cambyses. Thys thynge then, as featly spoken, pleased the kynge wel ynough. Thus the coũsayle beyng parted, whẽ none of the lordes had blamed any thynge in him, he cõmaũded Prexaspes to be called afore him, & bad him bryng vn to hym hys yonger son. For he wold declare, how wel he coulde seme sobre

euen when he had most of al dronken for he sayd he wold euē whē he were dronkē with hys bowe shote at Prexaspes sonne, & yf he myght wyth hys arowe stryke through hys herte, thā it myght be iudged, that in the myddes of hys cuppes he wāteth not the practyse of coūsaylle, & iudgement of reason. Yf not, ẏ he were worthye to be called a drōkard. To be short, whē Cābyses had throughly washed hys braynes wyth wyne, he shotte at the chyld as at an appointed marke, and strykynge hym through the herte, he cōmaūnded it shuld be cut out, and so he shewed it to ẏ father Prexaspes, sayenge, that the chyldes herte was well hit, wherfore he mought esteme full well herby, ẏ he was no drōkard. So barbarouse, so sauage, and so tyrannicall maners, doeth dronkennes brynge vpon the myndes of men, al-

though

though they were before ryghtly instytute and brought vp, lyke as it is no doubt, but that kynge Cambyses was at the begynnynge in his youth brought vp in moost honest maners. And albeit this dronkarde was not ignoraũt of the feate of shotyng, yet in the meane season he could not vse the ryght counsaylles of reason, but lacked those vertues whych be wonte to allure men vnto gentle sobriete & to the studye of honest renowne. Such maner exemples must be propowned vnto yonge men, whych for ỹ moste part be geuẽ to the foule vice of dronkẽnes for what ende folowed of these maners, a lytell herafter shalbe declared. He murdered also hys owne brother smerdis, whõ he priuely caused to be put to deth, lest he might at any tyme be king. Furthermore he toke to wife hys owne sister germayne, wheras

nature abhorreth from such kynde of copulation. Nowe it befell so, that when kynge Cambyses sat at a feast wyth hys syster the quene, for theyr sporte and pleasure he set a yonge lyon and a very eger dogge togither by the eares, so whē the lyon in strength and fyercenes had preuayled, an other dogge no les fyerce, brastyng his bandes wherwyth he was boūd dyd helpe the dogge hys brother & vanquyshed the lyon. The kinge was exceedyngly delyted with thys syght for the faythfulnes of ỳ dogges betwene themselues. But by the same facte the quene beynge moued began very largelye to wepe and poure oute teares and to water her tender chekes. The kynge toke this her wepynge very heuely and demaunded of her the cause of her sorowe, she aunswered in this wyse. Certes, my dere husbande and

brother

brother, euen so great a feythfulnes might haue chaunced vnto vs of our brother as we se here betwene these two dogges that be of all one lytter. The kyng greuously taking this aun swere, cõmaũded she shuld forthwith be taken out of hys syght and put to deathe. But such maners coulde not long haue succesſe. For God speaketh in the scripture. Blowdy men and wylye shall not fynyshe halfe theyr dayes vpon the erthe.

Wherfore not long after, wyth a greuouse vengeaunce, God plaged him. For as he was comming out of Egypte in to Persia, when he shulde mownt on horsbacke, his swerd felle out of the skaberd and sore wounded hym in suche wyse that he dyed of it. This exẽple testifyeth, that god woll not longe suffre tyrantes to reygne. For not lõge after ỹ deathe of Cyrus

aboue

aboue ỳ ſpace of one yere lyued Cambyſes, neither lefte he any heyre of his kyngdome.

¶ Of Darius kynge of the Perſians.

After the death of Cambyſes, the chiefe lordes aſſembled togither and began to conſulte, whome they might beſte make theyr hed & kynge. Seuen were appointed to deliberat vpon thys moſte weyghtye matter. Fyrſt, ſtode vp Otanes, & coũſayled, that no mo kynges ſhulde be choſen, but that by leage and ſure cõfederacie made betwene them, all the lordes myght rule alyke, ſo ſhuld libertie be maynteyned and kept one euery ſyde and euery mã at fredom. For before, it was wel proued by examples, that where one man is Lorde of ſo many,

and

and so great thynges, he maye easyly be to proude and hawtye, and sone growe out of kynde and degendre vn to tyrannye, euen as nowe of late it was seen of Cambyses.

After hym stode vp Megabylus, whyche disalowynge thys counsayle of Otanes, affyrmed, that suche lybertie was moche more hurtfull and pestiferous to the comon weale, then tyrannye shuld be. For noble men and cities yf they lacke a lorde and hedde they can not but abuse thys libertye vnto priuate affection and lust. But to thentent no suche thynge shulde ensue, his counsayle and aduise was, not to chose some one kynge, but to appointe certayne noble men, wyth whom might alwayes remayne the tytle, prerogatyue, and rygh of the Imperiall power.

The sentences of these bothe, the thyrde

thyrd lord named Darius disalowed & coũsayled to chouse one kynge. For albeit in thys kynde of gouernaunce lyke as in al other humane thynges, many and greate incõmodities maye chaunce, yet no rule, no gouernaunce is so stable, so sure, as is a monarchie that is to saye, where one ruleth in whose handes is put the charge of the hole kyngdom. Uerily albeit these thre counsayles be all bothe honeste and good, yet yf they be compared to gyther, sure it is, that nothynge can be founde eyther fayrer or more profytable then the gouernaunce of one person called a Monarchie, for as moche as it moste resembleth the diuine and heuenly kyngdome of God. Furthermore it can not be, that concorde can longe be kepte amonges free prynces & cities, or there, where to the administration of a moste am-

ple

ple and myghty empyre, be a sorte of lordes chosen in lieu of one kynge, and that bycause of the diuersitie of moste graue and wyghtye affayres, which euer amonge, in so large a dominion shulde chaunce, vpon whych ꝑ princes shulde not euer agree within them selfes. Besydes all thys, there shulde not want also amonges these selfe princes an inordinat studie and desyre of dignitie & dominion aboue the reste, ouer whom some one wold labour to haue power as ouer hys subiectes or īferiours. And these were in effecte the causes, whyche Darius brought forthe for the proue of hys purpose, vnto whych the other foure princes subscribed, and so at laste it was determyned after the olde vsage to chouse a kynge. But least any dissentiō might aryse betwen ꝑ seuē princes, they thought it best, to committe

the

the lotte of the election vnto God. It was a greed vpon, that vpon a mor-nynge very erly the prynces on horsbacke shulde mete togyther at a certaine place, & that he whose horse first neyghed, shuld be forthwith proclaymed king. The prynces retourned euery one to hys home. Darius shewed the counsayle and determination of the prynces vnto the Stuard of hys howse, who forthwith toke the matter vpon hym, to bryng hys lordes purpose to good passe. Wherfore the euenynge before the daye appoynted, he bryngeth hys lordes horse and a mare vnto the place appoynted, and there commytted the horse and mare togyther, to thentent, that the nexte mornynge, the place knowē, the horse myghte for desyre of the mare, which then shulde be absent, neyghe accordynge to hys propertie.

The

The morrynge ensuynge, accor-dyng to thappoyntmēt, at the howre prescribed, ỹ sayd princes do marche forward on horsbacke vnto the sayd place. They were not soner there, but loo forthwith Darius horse begyn-neth to neyghe, and that they shulde not doubt, but it was the diuine pro-uidence of God to haue Darius to theyr kynge, incontinent in an open and clere wether without any maner tempest, it both lyghtened and thon-dered whyle the horse neyghed. By and by the other princes leapynge of from theyr horses exhibited vnto Da-rius kyngly honours, and saluted hym kynge. Thus by thys accalyon was Darius auaunced to the kyng-dome and empyre of the Persians, whyche he afterwarde wyth hyghe prayse administred.

Kyng Darius was wont in prayse

of

of hym selfe to saye, that by warres & aduersities, he was made the wyser and more prudent. Certeynlye, though this be comõly true, for experiẽce is mother of prudence, yet suche prudence & wysedom cost the comon weale moch. Warres for defence of ỹ coũtrey be necessary & moch to be preferred afore cowardly peax & quiete. And agayne, I graunte, suche troubles and stormes do engendre wysdome and experience of thynges. But doubtles, out of the case of necessitie farre better it were and also moche more godly, to fetche wisedom out of wyse mens bookes, then to gather wretched prudence wyth experimentes and suche hasardes as putte the hole countrey in daunger.

The same Darius, whẽ he had imposed layd & a tribute vpõ his subiectes, he sent sodeynly for hys collectours, and

and asked them, whether the trybute whyche he had assesed, semed to greuouse and ouerchargeable to the commons. When they aunswered that it semed meane and indyfferent, he cōmaunded they shulde demaunde but the half of ẏ which was assessed. The prudent kyng in dede intended at the begynning to haue had nomore. But yf he shuld haue taxed thē forthwyth at nomore, he perceyued they shulde not haue bene so wel wylling to haue payde it, as they were now, when he assesed them at the double and after released them of the one halfe.

When thys kynge had cut a very great pome granate, one asked hym, of what thynge he wolde wyshe to haue so greate a nōbre as there were graynes or kernels, he aunswered, of zopyres. Thys zopyre was the sonne of Megabyses, which was one of the

Darius estimat of A trustie frende.

sayd seuen princes, a very good man, & a ryght trusty and assured frend to kyng Darius. Signifyeng by thys, that to a kyng nothynge ought to be dearer nor more precioulse, thē good & faithful frendes. This zopire dyd cut of hys owne nose & eares, & so, not beyng aknowen whom he was, fledde away, like a fugitiue person, vnto the Babilonias, which at ẏ time were at mortal warre w̄ kyng Darius, fayenynge that he was most cruelly handled of Darius. The Babilonias beleuyng hym, & beyng persuaded by his colorable wordes, that hys tale was true, espyeng him a very wyse & hardye mā, made him one of theyr chiefe captaynes. He sekyng his occasion, delyuered vp ẏ hole cytie of Babylō vnto Darius. After which feate, Darius was accustomed oftētimes to say ẏ he had rather haue one zopyre hole & soūde, thē to cōquere an hūdred Ba

bylones. Babylon at that tyme was a cytie moste flozyshyng, & flowynge full of all richesse, yet preferred he one frende, afore an hundred Babylones.

¶ Of quene Semiramis.

SEmiramis quene of ỹ Cariãs which is cronicled to haue buylded Babylon, caused to be wrytten vpõ her tõbe this sayngе: Whatkynge so euer shall haue nede of money, let hym open my graue & take so moche, as he woll desyre. Darius after he had wonne the citie, gyuynge credite to the tytle, wyth moch ado at last remouyng awaye ỹ great stone, wherwyth the graue was couered, money he founde none at all, but on the other syde of ỹ stone, he founde thys inscripciou. Dyles thou haddest bene an euell man & wyth money vnsatisfyable, thou woldest neuer haue moued the graues of the deade.

Auri sacra fames quid non

¶ Of kynge Xerxes.

BEtwene Xerxes ẏ sõne of Darius and Arimenes hys elder brother but borne afore Darius was chosen kynge, was great stryfe, who shulde be kyng. So whẽ Xerxes had knowlege, that hys brother was cõmynge from the countrey of the Bactrians, he sente vnto hym ryche presentes and to them that bare them he gaue in cõmaundement that they shuld say in hys name thus vnto hys brother. Wyth these rewardes thy brother Xerxes at this time honoreth the, but yf he may be ones proclaimed kyng, thou shalt be w̃ hym ẏ chyfest of all other. Arimenes assuaged with thys excedyng humanite, left hys cõtention, & his brother beyng now proclaimed kyng, forthwith he saluted & honored

honored hym as kyng and moreouer dyd sette the crowne vpon hys hedde Agayne Xerxes ỹ kynge for hys part gaue hym the nexte place vnto hym. Ye shal rede a lyke thynge of Jacob & Esau in the boke of Genesis.

Thys kynge beynge sore agreued wt the Babilonias, bycause they trayterously shronke frō him, & renoūced hym for theyr lord: after he ones had brought them vnder agayne, forbad them to beare any more weapēs, and further cōmaunded they shulde synge at the lute & shalmes, kepe harlottes, haunt tauernes & alehouses and vse wyde & longe garmentes, to thintent that beynge molifyed & made effeminate wyth pleasures, they moughte nomore studye to fal awaye frō theyr lord. By this prudēt facte of a panim & hethen prince we be taughte, what is the successe of delicate and voluptu

ouse lyuynge.

When he sawe al Hellesponte full of shyppes, and all the see coostes and playnes of Abydon, fylled wyth men, he boasted hymselfe to be blessed and fortunate, ẏ he had so greate power at hys commaundemente, and anone he wepte a good pace. Artabamus ẏ kynges vncle wōderyng at so sodayn chaunge, asked the cause. Then xerxes the kynge thus answereth.

Oh vncle, a right depe thought entreth my mynde, how short mās lyfe is, syth of so passynge greate a multitude of men that I nowe see, win an hundred yeares not one shalbe lefte a lyue. Undoubtedly yf mā wold thus consydre ẏ shortnes of hys tyme, and in what state God hath set hym here in earth, he wolde not runne so headlonge to all kyndes of myschyefes.

An excelent sayinge of A Scythen Kynge

Thys

Thys Xerxes what tyme he purposed to gyue battell to Grece, called together all the pryncys of Asya & thus said vnto them. Lest I mought seme to enterpryse this thinge of my owne priuate counsayle, I haue gathered you together, but I woll ye remēber that ye muste obeye me rather, then counsayle me. Thys oratiō of Xerxes is not here recounted, to thintente it shuld be folowed. For without doubt it is tyrannicall, and that two maner wayes, fyrste bycause he abused the assemblie of hys lordes for a coloure, to cast a myste before mens eyes, makyng them beleue that al he dyd was done by thaduyse and counsayl of his lordes, second, that he wolde venture vpon a matter so daungerouse to the hole people, beyng inforced rather of hys owne sensual lust, then induced by sage and wyse counsayle.

When thys kinge was vexed and almost put to the worse but of.iij.hūdred Lacedemonians where as he hymselfe had wyth hym a very great multytude of souldiours: He cōfessed himself deceyued in thys, that he toke with hym many mē, but fewe souldiours. He perceiued wel that it forceth not so much howe many there be, as howe well assayed, pyked, and tryed men there be.

When the espyes of the Grekes were taken in hys hoste, he wolde do thē no maner harme at al, but moreouer bad them marke and viewe diligētly hys hole armye, whych thyng when they had done, he licenced them to departe wythout hurte of any persone. An example of a synguler confydence and affyaunce in hym selfe and in hys power.

Artoxerxes

¶ Of kyng Artoxerxes wyth the longe hand.

ARtoxerxes the son of Xerxes surnamed wyth the longe hand bycause hys one hand was longer then thother, was wont to saye that it is moze kyngly̆ke to put to, than to take awey. Regalius est addere quam adimere. Meanyng that it is moze worthy̆ for a pryncc and ruler of the people, to augment the honour and riches of suche as he hath rule ouer, rather then to diminyshe the same.

When Satibarzenes hys chamberlayne begged a thing of hym, whiche was skarse lawfull, and the kyng parceyued ẏ he was prouoked vnto it by one that promised him .xxx. thousande coygnes of that coũtrey money for thobteyning of the sute, the kyng com-

A worthy deed of a kyng

cōmaūded his treasauroure to bring hym thyrtie thousande coynes called Darikes, which so sone as they were brought him, he gaue thē al to Satibarzanes, sayinge. Holde here o Satibarzanes. For while I gyue the this I shall not be the porer, but I shulde be the worser and the vnrightuouser man, yf I shulde haue graunted the thynge that thou demaundedst. The most noble and excellent kyng, had deuised, howe he mighte, neyther make sadde hys freende, nor deflecte from ryght and equytie.

¶ Cyrus the yonger.

Cyrus ẏ yonger, what tyme he shuldpitche hisfeld ayenst hys enemyes, hys freende Clearchus coūsailled him to kepe himselfe behynd the Macedonians, ⁊ not to cast himselfe in to the daunger of ẏ warres. What saiest thou clearchus

ye the kyng: Dost thou counsaille me that where as I couette a kyngdom, I shulde shewe my self vnworthy for a kyngdome:

¶ Of Crelus.

IN ỳ time of Cyrus ỳ greate which was the fyrst kyng & monarche of ỳ Persians, of whom we haue hertofore sum what spoken, raigned the riche Crelus ouer the Lydians, & in ỳ fyrst part of Asia he warred ayenst kynge Cyrus, but Cyrus vaynquished him, conquered his land, & toke him prisoner. Nowe, when Crelus sawe the souldiours of Cyrus spoylyng, brennyng, and makynge hauocke of all that was in the citye whiche they hadde taken, he asked Cyrus what they dyde. Cyrus aunswered, marye they destroye thy citye, and spoyle thy goodes: No no, ye Crelus, Nothynge here is nowe myne, it is thyne that they destroye,

Cyrus answereth to Crelus.

These

These wordes wyttyly spoken moued Cyrus to calle backe hys soldiours from spoyle.

But when by the cõmaundement of kynge Cyrus he shulde be burnt, euen when he shulde now goo to the fyer, he cryed out wyth a very lamentable and weeping voyce, O Solon, Solon. Kynge Cyrus wonderynge what these wordes shuld meane, bad one of hys seruauntes aske hym, for what cause wyth so greate sorow, he cryed thus and named Solon. Then Cresus drawyng a great syghe euen from the botome of his hart aunswered in thys wyse. Solon, sumtyme amonges the Athenians was a very wyse man, vnto whom Iones when he was wyth me did shewe and exhibite moche kyndnes and worshyp. I shewed hym all my power and treasures, which doon I asked hym whether

ther he thought that euer any aduer-
sitie or misfortune cowld happē vnto
me, being furnyshed and fensed wyth
such power and riches ayenst al chaū
ces of fortune, or force of enemyes.
But to this, answered Solon, rebu
kyng me for my securitie and careles
mind & said: No man in the worlde o
kyng Cresus is so happye and fortu-
nate in thys lief, that he can be called
throughly & in euery parte blessed, a-
fore he dye, neither is there any mā I
assure the, be he neuer so mighty, but
some aduersitye may come vpō hym
& ouerthrowe hym or he be aware.
But at that tyme trusting alas reche
lessly vpō my happy lucke & successe of
thynges, I despised his wordes, ney-
ther cowlde I fere thys so excedynge
a falle, as nowe I fynde. Wherfore
bycause nowe fyrst I vnderstode the
sentēce of Solon, therfore now afore

Nemo ante obitum felix

my

my deathe I named hym. And I do
wysshe all mẽ in prosperitie not to be
vnmyndful of misfortunes and cala-
mities that maye chaunce, lest they
becom ouer hawlty by reason of their
present felicitie, & gready to attempte
thynges headyly ẏ by occasyon maye
be their vtter cõfusiõ. These thynges
whẽ Cyrus ẏ king herd, he was not
a litle touched with pytie & clemencie
towardes Cresus, & sayed, he wolde
not herafter shew him selfe to hard v-
pon Cresus, whyche was sometyme
a ryght mightie kyng, for he remem-
breth that he hymselfe also is a man,
and that it mought chaunce hym to
haue nede of other mens ayde and
mercye. After that, he commaunded
Also Cresus to be brought vnto hym
whome he enterteyned lyke a noble
prynce and vsed hys aduyse and coũ-
saille in al his affayres & procedinges
Thys

Thys Crelus after he was taken prisoner of Cyrus, by this argument preferred peax before warres, that in tyme of peax, the sonnes be wont to burye the fathers, but in warres contrary wyse the fathers burye the sonnes.

¶ Of Amyntas and Alexander hys sone.

WHyle ỳ Persians were a lofte & had the chief empire and ỳ monarchie of the world they wente about also to subdue all Grece & Macedonye. But bicause god hath prefixed the certayne limites to euery kyngdome whiche can not be passed ouer, therfore ỳ kynges of ỳ Persiãs could neuer subdue vnto theyr dominions neyther the Macedonyans nor the Grekes. Neuertheles on a tyme the Persyans sent theyr ambassadours vnto Amyntas then kynge of Macedony

Macedony and requyred him to yeld him vnto them. Kynge Amyntas fearyng the power of the Persians, voluntarily in maner submittyng hymselfe, promised to do what so euer they wolde haue him, and interteyned the Ambassadours wyth al kynd of humanitie. Now, when to the ambassadours desyre a solempne feaste was ordeyned, they requyred that for the furniture of the feaste certayne noble matrones & theyr daughters myght be brought thither. Amyntas durste denye them no thing but cõmaunded they shulde be brought to the feaste. So when the Persians had well fauoredly washed theyr throtes wyth wine, forgettyng all honeste sobrietie they began to dally vñ the Ladyes so vnshamefastly, that Amyntas and the yonger kynge Alexander hys son were not a litle abashed and wery to

see

se theyr shamefull demenours. Alexander desyred hys father for the reuerence of his age, that he wold depart from the banket, and go to hys reste, saynge, that he wolde kepe thembassadours companye. When he hadde thus conuayed awaye hys father, he pretended great myrth, and suffered the Persians to dallye & sporte wyth the ladyes at theyr pleasure. At laste he desyred them they wolde ryse for a whyle, and lycense the ladyes to departe a lytle, for they shulde come in agayne forthwyth much more gorgiously arayed. The lordes of the Persians were very well cõtent herwith In the meane season the yõge kynge caused a pyked sorte of yonge men that hadde good faces, to be decked lyke ladyes, and to retourne to the banket, to whom he had gyuen in cõmaundement, that euerye one shulde

haue vnder hys clothes a swearde, wherwyth in the myddes of the daly aunce they shulde kyll the Persians, whych thynge was done in dede. For of these yonge men the Persiãs were slayne euery one, and by this meanes was theyr knauerye greuously punyshed. Thys Alexander is nombred amonge the auncestours of Alexander the great.

¶ Of kynge Scilurus.

SCilurus kyng of the Scythiãs hauyng foure score sonnes, when he laye on hys deade bed, called them all afore hym. And commaunded a bounche of roddes to be brought vnto hym, whych forthwyth he delyuered fyrste to one and then to an other to breake. When euery one of them refused it, bycause it semed impossyble, hymselfe toke in hys owne hande rod

by

by rod and so easely brake them al, & monyshynge hys sonnes wyth these wordes: yf ye shall continue together in loue & concorde, so shall ye remayne stronge and inuincible, but contrarie wyse yf ye dysseuer your selues by debate & sedition, so shall you be weake and easye to be vaynquelshed.

Gelo.

GElo kynge of Sicile at a certayne banket when accordynge to ỹ guyse of the countrey the lute was caryed aboute and al the rest dydsynge at the lute in order, for that was amonges the Grekes counted a thyng of greate cõmendacion and honestye, whẽ it came to the kynges course to playe vpon the lute, he commaunded hys horse to be brought into the banketynge house and forthwith he easely and lyghtelye lepte vpon hym.

Signifyenge by thys hys doynge, that chyualrye is muche more princely and mete for a kynge, then to synge at the lute, albeit in very dede lutynge is an honest pastyme and mete for gẽtylmen, so that it be moderately vsed and be no impediment to thexercyses of chyualrye.

Thys kynge on a tyme exacted money of hys comons, whom when he perceyued in a hurly burly for the same, and ready to make an insurrection, he thus sodaynly appeased, he sente them worde that he wolde but borowe the money that he requyred of them, for he wold restore it them a gayne wythin a certayne tyme. Thã they wyllyngly gaue theyr money. By thys gentle sufferaunce and pollecie he brought about, that he wanted not money necessarie to hys warres, and neuertheles he had hys comons

har-

hartes fast vnto him. Which thinge brought to passe, ẏ he anone had the victorye ouer hys ennemyes, where as peraduenture yf in that sodeyne tumulte and roze, he had continued to exacted of hys obstinate comons vnexpedyētly the thynge ẏ had bene neuertheleſſe leful, he myght haue chaūced soner in ẏ rage & furye of the people, to haue bene destroyed of hys owne comōs, then by hys comons to haue baynquyshed hys ennemyes.

Suche a thinge it is, otherwhyles to gyue place to a multytude, & by wyse dome to compasse that thinge, which by dyrecte meanes coulde not elles be brought aboute. Albeit in dede, thys kynge, when the warres were fynyshed, consyderynge the great impouerishynge of hys subiectes whyche by contynuall warres and greuouse exactiōs they had sustayned, he repayed

them theyr lone. Paule wylleth vs to rendre vnto all men that is due, to whome tribute, tribute, to whom custome, custome, to whome feare, feare, to whom honour, honoure. He byddeth vs be subiecte to oure prynce not onelye for feare of the prynces indignacion, but euen for conscience. And for thys cause he sayeth we paye trybutes. Thys I wryte to thintent we shuld paye our dueties wyllyngly to our prynce and obey hym as gods minister, for so Paule calleth hym, to the terrible damnacion of the moost cursed Anabaptystes, whych at thys daye go aboute to plucke men frome theyr allegiaunce and due obedience vnto theyr prince.

¶ Of Hieron.

HIeron which succeaded the for sayde Gelon in the kyngdome of

of Sicile, sayd that noman that freelye spake hys mynde vnto hym was eyther importune or greuouse. But suche as blabbed out mens secretes, those he thoughte hurted them also vnto whome they blabbed them, for asmuch as we hate not only thē that dysclose our coūsayles, but also them that haue herde suche thynges as we wolde not haue knowen.

One vbrayded hym, ẏ hys breath dyd stynke. He commeth home and chydeth hys wyfe, bycause she neuer shewed hym, that his mouth sauered Verely, q̄ she, I thought that al men had sauered in lyke wyse. These wordes declared an exceadynge great chastitie of the woman, whyche neuer in all her lyfe, had approched so nere vnto any man that she coulde feale the breath of hys mouthe, saue only her husbande.

A modest answer of a wise woman wch shewed her love to her husbande.

Thys kynge also bycause in the quene hys wyfes presence the poete Epicharmus spake certayne rybawdouse wordes, set a fyne on the poetes head. Yf hethen princes thus punyshe knauery and wanton wordes, what ought christians do, whych be expressely by Christes mouth threatened to yelde accomptes for euery ydle worde that procedeth forth of theyr mouthes.

Demetrius the sonne of Antigonus.

Kynge demetrius was of such excedynge clemēcie, that whē he had reconquered the Athenians whych sedicyously had shrunke from hym, and perceyued they were welnere famyshed for default of corn he callyng them togyther, in an open assem-

assemble graunted them frely a great quantitie of grayne. And when in hys spekyng of these thynges to the people, he chaunced to cõmit a barbarysme, pronouncyng a certayne word otherwyse, then it ought to haue ben pronounced, and one of thassemble interrupted hym in hys speakynge and shewed hym howe to pronounce that worde ryghtly: Truly, qꝺ he, for thys correction, I graunte you other fyftye thousande bushelles. I doubt in thys facte whether we maye merauayle at the greath benignitie of thys prynce towardes them which a lytle tofore were hys ennemyes, or rather at hys excedynge courtesye and ciuylitie whyche not onely toke in good parte that one of hys subiectes corrected hym in hys wordes, but also estemed the same worthie of so great a rewarde.

When

When this kyng Demetrius had wonne the citie of Megara, and hys men of warre had dispoyled & made hauocke of all togither, accordynge to theyr maner, it was shewed hym that an excellent philosopher named Stilbon was amonges them. The kynge whyche euer had lernynge in hyghe prycе and admiracion, badde that ỹ philosopher shulde be brought forthe vnto hym. He came, the kynge him louingly receiued & after he had awhile wyth gentle communication interteyned him, he asked hym yf hys souldiours had taken anye of hys goodes from hym. Nomã, q the philosopher, hath takẽ awey our goodes For I could espye nomã that dispoyled vs of our lernyng and knowlege. Meanynge, that only the goodes of the mynd (which be the true goodes) be not subiect to ỹ violẽce of warres.

Demo-

¶ Demosthenes.

Emosthenes ỹ moste famouse and excellent Oratour amonges the Athenias, of whō in my former boke I haue made mention, on a certayne tyme whyle he was makynge an oration in the parlyament house amonges the commons of Athens, of moste weyghtye thynges belongyng to the common welth & perceyued that the people gaue no eare vnto him, but rather murmured ayenst him to make him hold his peax he stynted of his oration and sayd he wold brefely telle thē a newe pleasaūt and pratie tale. The people nowe begynnynge to lyfte vp theyr eares attentifely vnto hym: There was, ỹ he a certaine yong mā, which had hyred an asse, vpon whose backe he myght

carye

carye certayne stuffe from Athens to Megara. In hys iourney the heate of the daye beyng very feruent (for it was in the middes of somer) bycause he could fynd no shade vnder whyche he might defende hym selfe frome the brennynge heate of the sonne, he toke the fardelle downe of the asses backe and sittynge vnder the Asse, by thys meanes couered hymselfe wyth the shadow. Which thyng when the Hakeney man whyche did lette hym hys Asse, espyed, (for he went wyth him to bryng home hys asse agayne) he wold in no wyse suffre hym, but pulshed hym awey from vnder the shadowe, saying he hyred not of hym hys asses shadow, but hys asse only. The other contented on the contrary syde, that forasmoche as the shadowe is a thynge so annext & knyt to the bodye that it can not be seuered frome it, he

ought

ought by hys bargayne to haue also the shadow. Thus betwen these two arose a very sharpe and bytter stryfe, in so moche that at lenght the mater came to strokes gyuing, ỹ one stiffely affirming that the asses shadow was not hyred, the other as styffely aunswerynge that the shadow also was hyred. At laste they go to lawe togither. When Demosthenes had spokē thys and had perceyued that the people nowe gaue good eare vnto hym, sodenly he begaune to departe out of the parliamēt house. The Athenians holdyng hym styl and desyering hym to tel vp the rest of hys tale, he smiled and maketh thē thys aunswere. And are ye so desyerouse to heare of an asses shadow, and when I speake of ernest maters ye woll gyue no eare? Truly I wold wyshe that Christen men myghte not be lykened to these

Athe-

Athenias. The tales of Robyn hode, of Beues of Hampton, of lyze Guy of warwyke wyth suche other fables are gredily redde and red agayne. But the holy Byble of God, whyche treateth of erneste maters, that is to wyt, of our belief in Chryste, of true repentaunce, of the worthy frutes of the same, of the difference betwene Gods lawe, and mans tradition, and of suche other thynges touchyng our goostly helth and saluacio, we set lytle by, yea we discourage men and wemē from readinge of it. If we begynne a lytle to talke of scripture, anone we be heretiques. But so long as we cō-mon De asini vmbza, of Robin good felowe, oz of the Fayzye we be good Chzystians.

Whē it was laied to his charge that he studied eloquēce vnmeasurably, he thus auoyded thē. In ỹ I study elo-

quence

quence I declare ꝑ I am vnder awe & lawe, & ꝑ I wol vse no ertoꝛt power Contrariwyse they ꝑ despice ꝑ studie of eloquẽce be cõmonly suche as loke to rule ꝑ people perfoꝛce, & which go about not to persuade mẽ wꝺ woꝛdes but to cõpelle thẽ with ſwoꝛdes. Assuredly, I am afrayed, lest amonges Chꝛisten men there be not a few whiche in Councelles & assembles seke rather to inforce wꝺ thꝛettes and power thã with appꝛoued reasons to persuade other to agree vnto them.

The commons of Athens on a tyme requyꝛed Demosthenes that he wolde accuse a certayne person, whyche thynge to do when he refused, the people beganne to crye out (as theyꝛ custome is) ayenste hym as thoughe they wolde haue kylled hym. Then Demosthenes rysynge vp, thus began to speake vnto them.

A

A counsailour ye shall haue of me (o ye men of Athens) whether ye woll or not, but a sklaunderour ye shall not make me, though ye wolde. Here is to be noted the excedyng great stomake & honest hart of Demosthenes whom the Commens of Athens (for in them at that tyme was the gouernaunce) could not bowe frō the path of iustice for all theyr manacies. And shall Chrysten mens mouthes then be stopped frō professyng the trouthe or be inforced to speake vntrouthes for heuy lokes.

When kyng Alexander of Macedonye offered peax vnder thys condition vnto the Athenians, yf they wolde yeld vnto hym .viij. cititens, amonges whom was Demosthenes, Demosthenes began to tell them a fable of the wolfe, whyche vpon this condition offered peax to the shepe,

yf

yt they wold yelde vp the dogges, by the wolfe he vnderstode Alexander, by the dogges those that then hadde charge of the peoples maters, by the shepe the commons of Athens. This tale of Demosthenes very witty stey ed the Athenians to delyuer vp from them theyr wisest coũsailours, which wyth theyr vigilaũcye and prudence might chase away their enemies. Let this fable monysh comonalties what so euer they be, to kepe euer amonges thẽ some witty & sage Counsaylours agaynst all chaunces and stormes.

Thys moste eloquent Orator in his youthe, when he fyrste shulde be gynne to exercise the office of a com mon counsaylour, was wonte to say to hys familiares, that knowynge wythin hym selfe howe great enuye, grudge, feare, sclaunder and daũger hangeth ouer hys hedde now appro-

chynge to the ministracion of the cō-
mon wealth, yf it were in his election
to chuse the one of the two, he wolde
rather runne to hys death, then go to
speake in the parliament house or in
iudiciall matters.

Demosthenes for hys hygh elo-
quence and wyte was I sayd, chosen
of the people to be one of theyr Cou-
saylours, whyche office, consydering
the nature of the people, he sayde he
had leuer forbeare then beare. The
respecte of God, the loue of a mannes
countrey maye worke muche. But
surely elles, this regard taken away,
what man onles he were worse then
mad, wold be a Counsaylour to a cō-
monaltye or chiefe ruler, yf he myghe
chuse? yf he beare hym selfe a good
man and vpryght in al thynges, hys
counsayle and proceadynge can not
please the blynde & ignorraunt multy-
tude,

tude, whose iudgemente is euer ouer-
thwart and croked. Yf he be an euell
dyspoſed man and careth neyther for
god nor man (as many be) he ſhalbe
hated & abhorred both of god & man
And truly it is very harde to pleaſe a
multitude, eyther wyth godlynes or
wyth worldly policie & wytte, which
thynge they knowe wel ynough that
haue had theyr perience. I ſpeake not
thys to dyſcourage Chriſten officers
and rulers from doynge theyr myni-
ſtration, whyche is both godlye and
gods owne ordinaunce, as Paule te-
ſtifyeth, but rather to comforte them
in theyr callynge, remembrynge, that
the more troubleſom a charge it is &
ſubiecte to dyſpleaſures, enuyes, and
grudgynges of the people, the more
thanke it deſerueth of hym that at
length rewardeth all thynges done
wyth a ſymple and pure eye.

Of Cato the sage.

Cato ỹ elder was wõt to saye, that he had leuer for a good tourne haue no reward: thã for an euel turne haue no punishment. Signifyenge, that nothynge is more perilouse to a cõmon wealth, then impunitie, whych alwayes allureth mẽ to do worse and worse.

The same Cato also sayde, that he forgaue al mẽ that offended saue himselfe. Nowe that man doth pardon and forgyue himselfe whych repẽteth not himselfe of that he hath mysdone And agayne he taketh punyshmente of himselfe, which wyth diligence redresseth the thynge that by negligẽce was commytted.

Adhortyng offycers and rulers to punysh offendours, & malefactours,

he sayde, suche as myghte restrayne woycked doers and wolle not: ought to be stoned to death.

He sayde, he hated that souldyour which in walkyng moued his hãdes and in fyghtynge hys fete, and which louder routed in tente, then cryed in felde. And that Capitayne or Ruler was starke naught whych could not rule hym selfe.

He sayde he loued rather those yongmen that blusshed then ỹ waxed pale, bycause blusshynge is token of an honest nature, but palenes not so.

He sayde that euerye man ought most to stande in awe of himselfe, bycause no man can at any tyme depart from hymselfe. So shulde it come to passe, that what so euer we durst not do in presence of other, we wolde be abashed to do the same, when we be alone.

When he sawe other Senatours and lordes of Rome set vp gorgious ymages in memorie of them selues: I hadde leuer, sayeth he, that men shuld aske and maruayle at me, why Cato hathe no ymage set vp for hys memorialle, then why he hath one. Sygnifyenge, that he had rather do worthy actes to thyntent in tyme cō-mynge, men knowynge, that he deserued an ymage to be erected in memorie of hym, mought wonder why he hath none set vp in hys commendacion and memorie.

He admonyshed, such as be of great power to vse skantly theyr power, that they may vse it euer. Meanynge that power by clemencye and gentylnesse is made longe, by roughnes, shorte.

Suche as defrauded vertue of her due honoure, he sayde, take away

vertue

vertue from youthe. Meanynge, by rewards and promocion yonge mēs mindes be kindled vnto vertue which yf ye plucke awaye: anon vertue wol waxe faynt and quale.

He sayde, a Magistrate or iudge oughte neyther to be prayed for good men, nor intreated for euell men. By thyshe meant, that it is a greate lacke in the iudges yf they muste be prayed to be indyfferente vnto good men sythe they ought of theyr owne mere mocion fauour honest persones Nowe for vnryghteous persones a man to be a suter, it is a token perchaunce of humanitie, but a iudge to be intreated for suche, surely is a part of a shrynker of iustice.

He sayde that iniurye although it bryngeth no daūger to the worker of it, yet is it daungerous vniuersally to all men. Meanynge, that therem-

ple of iniurye vnpunyshed threatneth iniurie to euery man. For yf it were lawfull to do hurt without punyshement there shulde be no man sure frō the violence of the wycked and deuelyshe persones.

He sayde an angrye bodye dothe nothynge dyffer from a mad mā but in the tariaunce of tyme. Signifyeng that wrathe is (as Horace the poete sayeth) a shorte frenlye.

Suche he sayde as moderately & soberly coulde vse the auauncemente of fortune: be nothynge at all assaulted wyth the grudge or enuye of the people. For he sayde mē enuye not vs but our godes wherwyth they se vs adourned and flowynge. Outwarde goodes be out of mā, but the vyce of vsynge them proudly, is wythin mā.

Suche as accustome them selues to be ernest in tryfles, he sayde shalbe

in

in erneſt matiers, trifelynge.

He blamed the cytizens, bycauſe they committed theyr offyces euer to all one perſonnes. For me thynke, ſayde Cato, ye eyther lytle eſteme the offycies of your citye, or els ye iuge few worthy to haue the. Wherof the one was to iuge amiſſe of the publike power, the other to haue an euyl opinyon of the citizens.

He exhorted yong men, that thoſe whych were come vp to dignitie and promotion by indifferencie, good demenours, prowelle & vertue: ſhulde not now fowly growe out of kynd & degēdre vnto worſe, but if they were come to worſhyp by ambition and extorcions, they ſhulde nowe yet frame them ſelfes to a better kynde of lyfe. For ſo, ſayd he, ſhuld it come to paſſe, that bothe they ſhulde increaſe theyr glorie, & theſe abolyſhe and weare out

theyr

theyr blottes wt theyr well doynges.

Thys prudent Senatour Cato, the more he studyed and traueled for the weale of the citye of Rome, the more the vnthankfull Romanes hated and spyted hym. Whyche thynge when he espyed, he sayde openlye to the people, that of hys ennemyes he was therfore enuyed bycause he continually rysynge euerye nyghte, and settyng asyde hys own priuate affaires, traueled in the maters of the common weale, notyng the ingratitude and vnthankfullnes of the people. Assuredlye thys is the nature of that beast af manye heddes I meane of the people, for so the Poete Horace calleth them not without cause. England hathe at thys daye a Prynce incomparable Henry the eyght, the hath vpō his maiestye Counsailours attendant not a fewe euen the moste

prudent

prudent and graue parsonagies that could be pyked out of the realme to gyue holsom counsaile, she hathe bysshops, she hathe teachers a greate manye, both lerned and godly, yet her ingrate chyldern haue not refrayned from treasons, from sedicions, from both preuie and aperte grudges and furies, frō sklaunderouse reapportes, from blowyng abrode and brutynge of moste shamefull and detestable lesynges & thynges neuer doon, spokē, nor yet ones thought vpon, as they were ymagened to haue been. O ingrate England. O croked & paruerse generacyon. But I retourne to my purpose.

This Cato very wyttyly also said that fooles bryng more vtilitie & profette vnto wyse men, than wyse men to fooles. For the prudent and wyse personnes, whyle they sone espye the

errours

errours and misedemenors of fooles and eschue the same: they become the warer, but fooles not so, for the thynges that they se wel doon of wisemē, they haue not the witte to folowe.

A certayne person whych studyed for nothyng elles but to fare wel, coueted moch to be familiare wyth Cato. But Cato refused hym vtterlye, sayinge he could not lyue wyth hym that sauered better in hys palate thē in hys hart.

A louers mynd, he sayde, lyued in an others bodye, agreynge to the cōmō prouerbe that sayeth. Anima illic potius est, vbi amat quā vbi animat. The soule or mynd of man is rather there where it loueth, then where it lyueth.

Of thre thynges doon in all hys lyef he sayde he repented hym, fyrst, yf he committed any hys secreates to

a wo

a woman, second, yf to onye place he were caryed by water, whyther he moughte haue goon by lande. The thyrd, if any day had eskaped him by negligence without frute.

Thys Cato for all he was one of the chiefest lordes of Rome, yet hys chief delite and pleasure was in husbandrye, in so moch that he wrote also bokes of husbandrye. For he sayde that of husbande men be engendred most stronge men, most hardy souldiours & parsonnes least replete wyth gyle & malice. And when he was demaũded what gaynes was most certayne & best, he aunswered, to grease or pasture wel, what next, to pasture metely wel, what thyrd, to clothe wel what fourth, tyllage. Why, qꝺ one that stode by, what is it to gayne by vsaunce or lone of money: what is it qꝺ Cato, to kyll a man:

A certayne person which rose erly in the mornynge and found his hose knawon and eaten of the rattes, being troubled with this syght, thinkyng it a pronosticatiō & tokē of some misfortune: He cōmeth to Cato to aske his coūsaile & to know of hym what euyl thys thyng portended and signified. Cato maketh hym thys aunswere. Certes my frend, it is no mōstruouse syght to se rattes eate mēs hoses, but yf thy hose had eaten the rattes that had been a monstruouse syght.

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